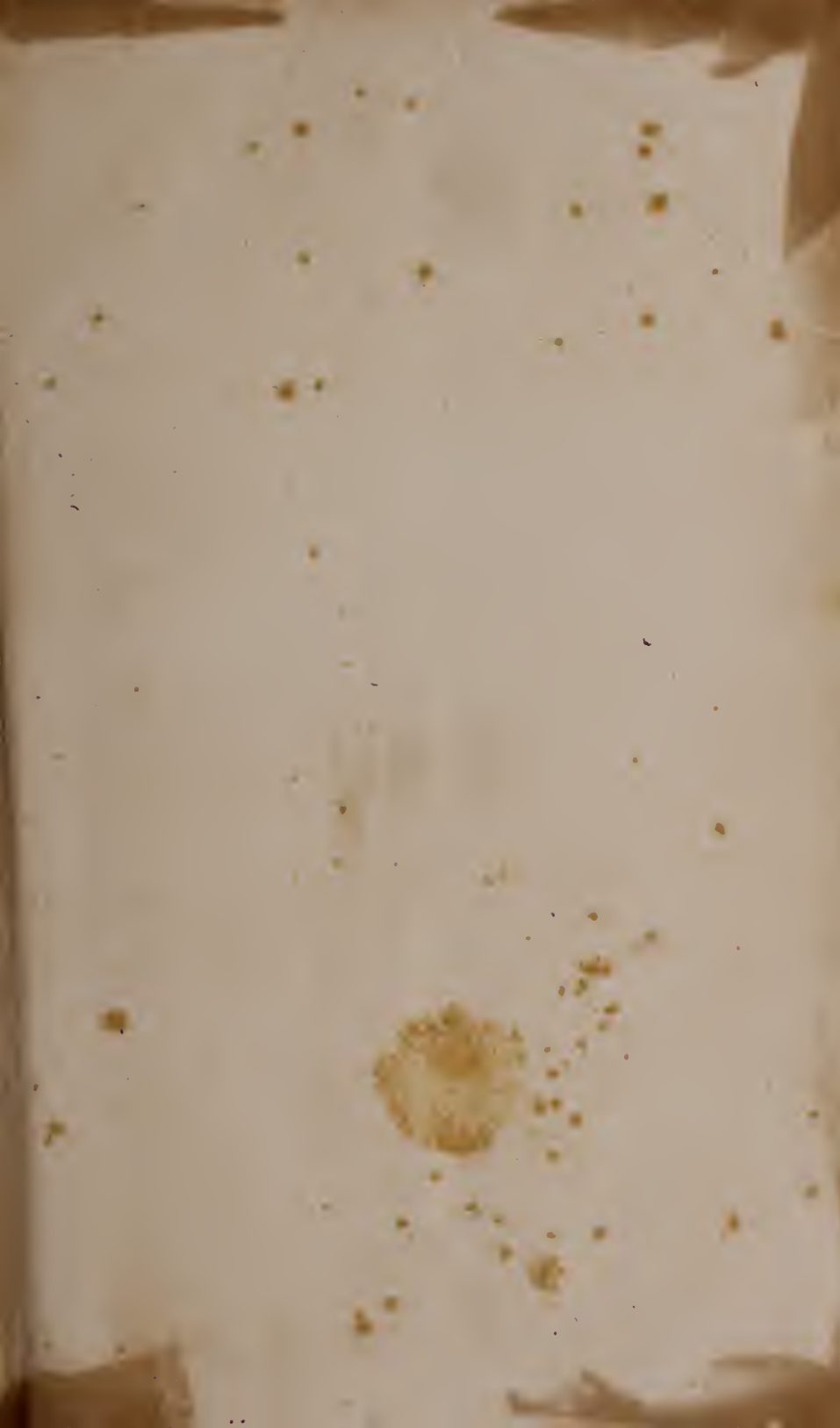
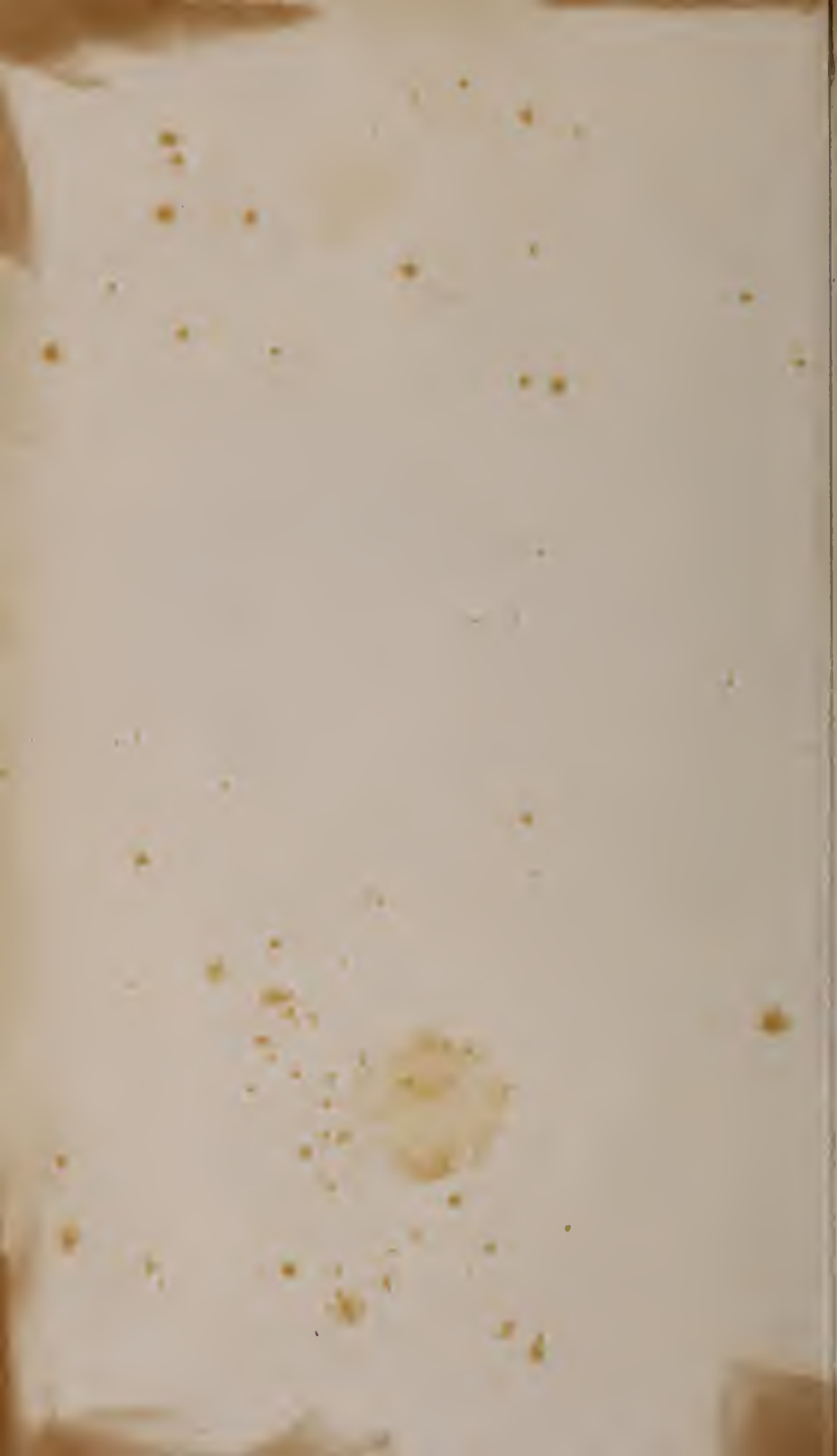


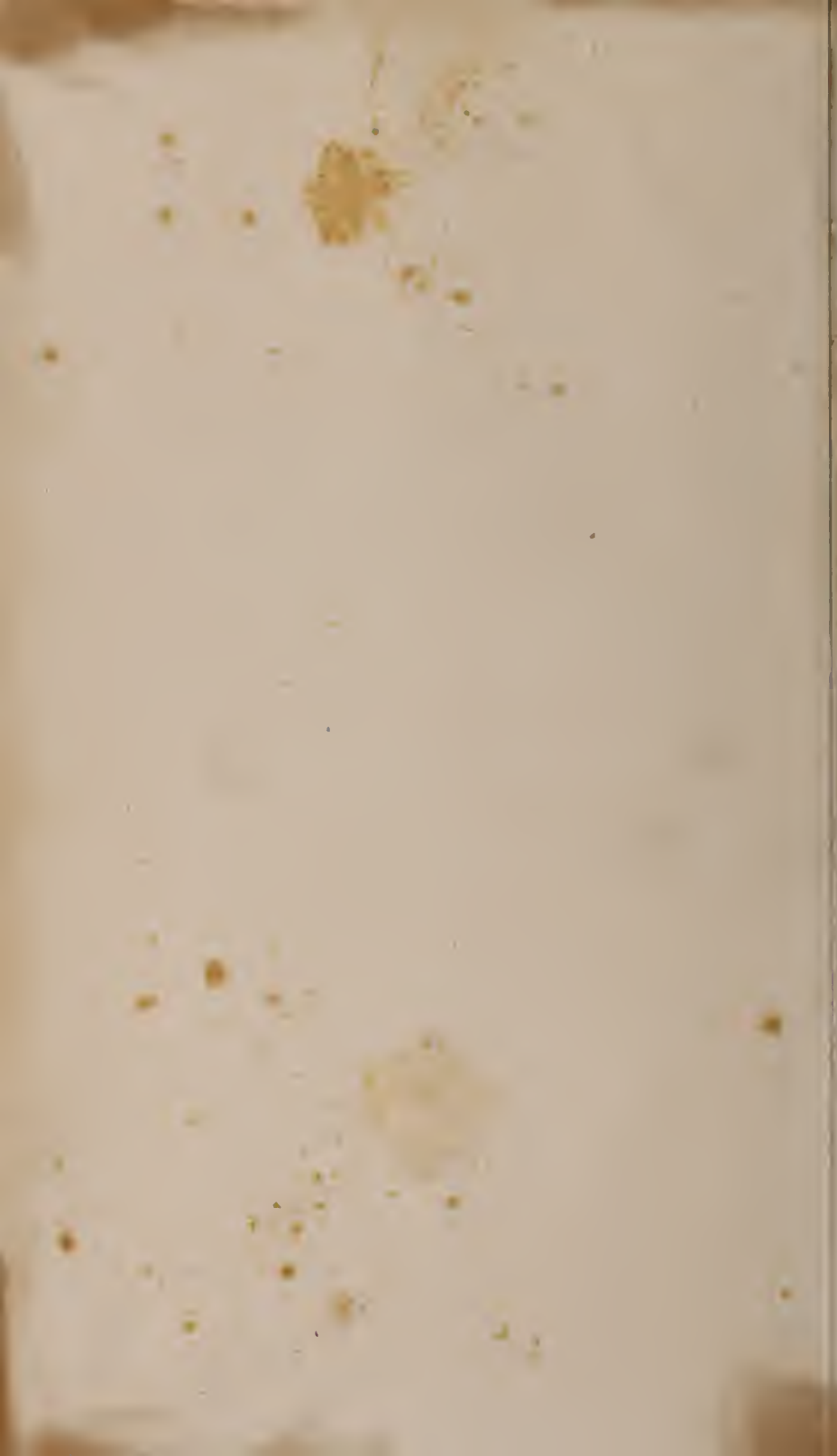
47-5-
81

| | |
|-----------------------|----------|
| LIBRARY | |
| OF THE | |
| Theological Seminary, | |
| PRINCETON, N. J. | |
| Case,..... | I |
| Shelf,..... | 7 |
| Book,..... | No |









THE

Is

BANNER OF THE COVENANT.

1851.

CONDUCTED BY

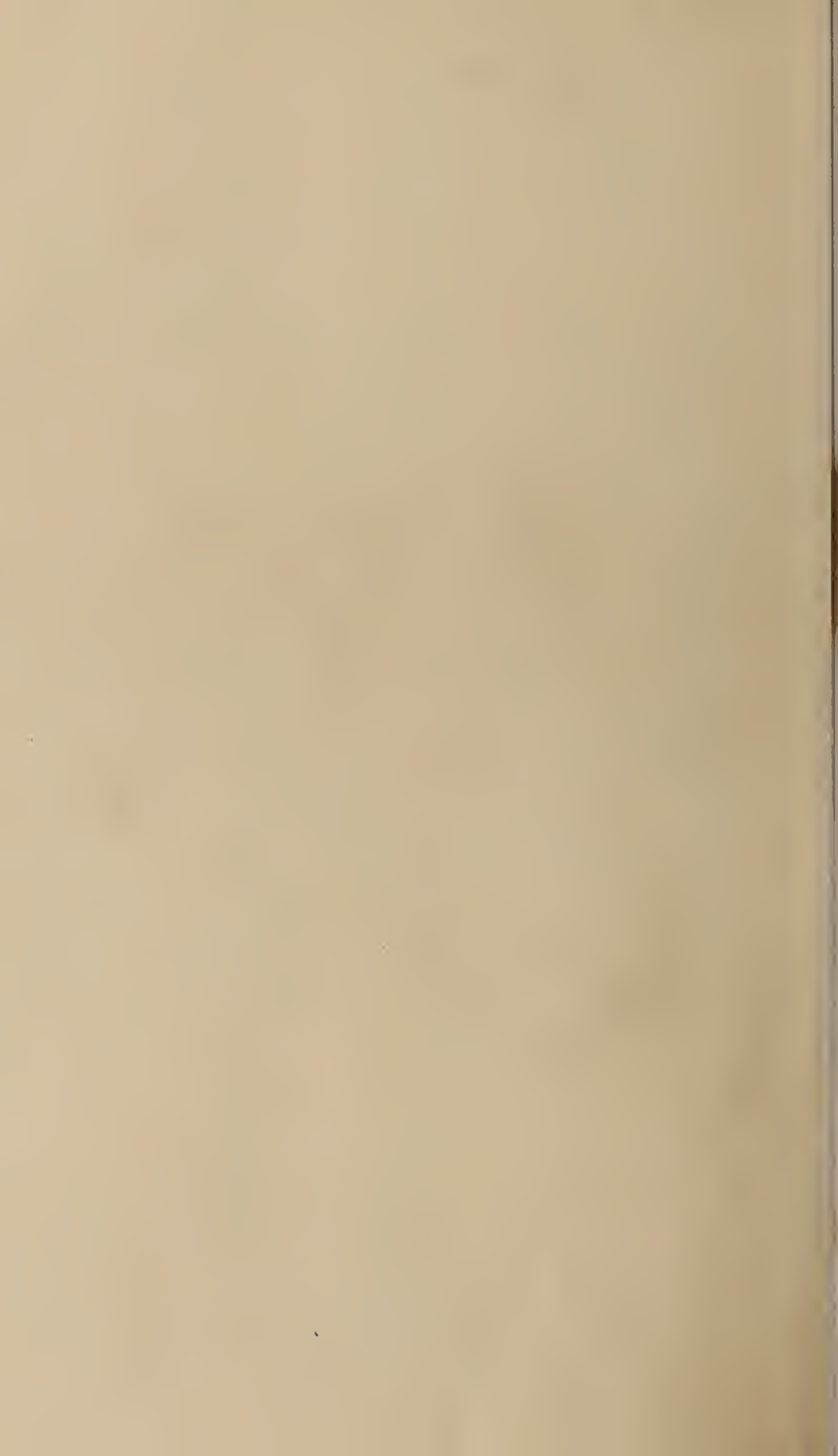
THE SECRETARIES OF THE BOARD OF MISSIONS OF THE
REFORMED PRESBYTERIAN CHURCH.

"For Christ's Crown and Covenant."

PHILADELPHIA:

PUBLISHED FOR THE BOARD, BY GEORGE H. STUART, TREASURER,
NO. 14 STRAWBERRY STREET, OR 13 BANK STREET.

1851.



THE

Banner of the Covenant.

MAY, 1851.

Romanism.

ON THE INFALLIBILITY CLAIMED BY THE CHURCH OF ROME.

The following excellent Lecture was delivered by Rev. W. H. Goold, of Edinburgh, on this fundamental error of the Papal system. We hope it will be read with the attention it deserves:—

INFALLIBILITY—the dogma, that exemption from error and the liability to err, has been vouchsafed to the church by its Divine Head—is the foundation on which, logically considered, the towering structure of Romish superstition is built. It is a dogma, therefore, of great importance in the system of Romanism, and of greater importance in the controversy with that system than the generality of Protestants are apt to fancy. Even the supremacy of the Pope, however fatal to the interests of civil and religious liberty, as you have already seen in the able demonstrations of the opening lecture * in this course, would not practically be so formidable, if it were not accompanied by, or rather founded upon, this claim to infallibility. The admission of a liability to err is the obvious postulate, without which no hope of reform can be cherished. Had such a liability been admitted and not positively denied in the Romish system, all connected with it, from the Pope down to the humblest of his underlings, would have been left free to rectify their creed by the advancing light of sacred science, and to soften the rigour of spiritual despotism through the charities of our common nature, cultivated and developed, if not under higher influence, at least under the progress of civilization. The value and sufficiency of the Scriptures, as a rule of faith, will doubtless be powerfully exhibited by the lecturer † who succeeds me, so competent to render all justice to the theme—blending with the fine poesy of his temperament, the resources of historic lore, and philosophic insight into human nature. But of what avail is the sufficiency of this rule of faith, if, beyond and above it, a principle, to which it must be held in constant abeyance, demands the homage of our convictions—the principle that however precious may be the Divine Word, it is useless until some infallible authority, to be found only in the Church of Rome, has, *first*, ratified its credentials as inspired, and, *secondly*, expounded, with a certainty which precludes dispute, the exact meaning of the statements?

It is of little consequence, in the meanwhile, what may be the nature of this infallibility, the conditions on which its reality depends, the

* By Dr. McCrie.

† Dr. Hetherington.

limits prescribed to its exercise, or the seat in which it resides. On all these weighty questions, conflicting opinions prevail, even on the part of those who are the most strenuous in vindicating this assumption of Romanism. Nevertheless, infallibility of some kind is the claim of Rome. In assurance of the fact, different witnesses may be cited—a Pope, a Council, an exposition of Scripture authorized by the Romish Church, and, finally, a symbolic book prepared and issued by one of its leading orders. Gregory VII. declares, “The Roman Church never erred, and, as Scripture bears witness, never will err to all perpetuity.”* The Council of Trent declares in its Catechism, “Hæc una ecclesia errare non potest in fidei ac morum disciplina tradenda. This church alone cannot err in the transmission of faith and discipline.”† And in the annotations of the Rhemish Bible, published in 1582, we read on Luke xxii. 31, “And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.” “To what other see was it ever said, ‘I have prayed for thee that thy faith do not fail?’ So say the fathers, not meaning that none of Peter’s seat can err in person, understanding, private doctrine, or writings, but that they cannot, nor shall not ever judicially conclude or give definitive sentence for falschood or heresy against the Catholic faith, in their consistories, courts, councils, decrees, deliberations, or consultations, kept for decision and determination of such controversies, doubts, or questions of faith as shall be proposed unto them.” (P. 206.) The Jesuits, in the “Confession of Faith,” which they drew up for their converts in Hungary, so recently at least as 1829, announce the following doctrine, and give it the rank of the second article: “We confess and believe that the Pope of Rome is head of the church, and cannot err.”‡

Our assertion, however, that infallibility is claimed by the Church of Rome, is not founded merely on the pretensions urged by ancient Popes, or on the decrees of authoritative Councils, or on the belief generally entertained to this effect among all her members, but on the entire scope and genius of the system, to which this claim is essential by the link and logic of a necessity that cannot be broken. It seems to us unwise, and not consistent with the sound interpretation of history, to meet the Romanist in this discussion with the plea, that, so far as regards infallibility, he is on no better footing than the Protestant; inasmuch as, however desirable it may be to possess a source of authority exempted from all tendency to err, and however prevalent might be the impression that the claim to be infallible has been advanced by the church of Rome, she has never authoritatively professed it. We have seen that she has professed it, and we remark, farther, that it is embodied in the whole system. The Pope—by the *name* he bears, as “the Vicar of Christ”—by the *attributes* ascribed to him, “the most holy and the most blessed, who is invested with heavenly power, who is Lord on earth”—by the *language* he employs, as when he bade Richard I. of England know that “he (Innocent III.) held the place of God on earth, and without distinction he would punish the men and the nations that presumed to oppose his commands” §—and lastly, by the *functions* which he exercises in multiplying the ordi-

* Dictat. Pap. Greg. VII., in *Epist. lib. ii. Epist. 55.*

† De Symb. Fid. art. ix. q. 17.

‡ Elliot’s *Delineation*, &c., p. 64.

§ Gervase of Canterbury, in Twysden’s *Scriptores Decem*, vol. ii. p. 1623.

nances of the gospel, controlling the authority of princes, claiming the world as his absolute and personal inheritance, dispensing with oaths, absolving from sin, extending his power and prerogatives over the world unseen, and placing under the ban of damnation all who differ from him—virtually assumes to be the accredited representative of God himself on earth. Every priest, too, who ministers at the altar, and fancies that by the prayer of consecration he has changed the symbolic bread and wine into the actual body of our Lord, and that, on the presentation of the Host, he offers anew a real sacrifice to God; or who supposes that, by the sprinkling of water in baptism, he has effected a spiritual transformation (for where this error reigns in any mind, the remaining difference between it and the Church of Rome is not a question of principle, but a question of degree,) is an abettor of, and an agent in, a system which lays claim, not merely to a commission from God, but to the very power of God himself. By the same paramount necessity, springing from the root of all Christian truth, and interwoven with its deepest fibres, that our Redeemer should be divine in order that his sacrifice might be enriched with infinite value, and adequate to the atonement of infinite sin, all priestly power still—if it is to be *real*, not a type and figure only, as was the priesthood of Aaron—must possess the indispensable element of divinity. Moreover, the idea of a *church* must be noted, as it is unfolded in the Catechism of Trent—an idea so terrible in the blasphemy it implies, and the consequences it involves—according to which, the church is a body of men, not merely called to execute the will of Christ on earth, but to whom has been conveyed, by a deed of special and exclusive transference, all the prerogatives of Christ himself.* Under all these considerations, though Pope and Council united in disclaiming it, the pretension to infallibility by a fatal consistency is essential to the spirit of their system—its very life-blood, throbbing alike in aorta and in artery, throughout the whole frame—without which we never could have witnessed, in living reality and power, him who, though “the Man of Sin,” “as God, sitteth in the temple of God, showing himself that he is God.”

There is no unfairness in this *constructive* argument to prove that infallibility is claimed by the Church of Rome. It is urged by Romanists themselves. Father Mazio’s reply to Mr. Seymour† is of this description. “The church,” says the father, “expresses her claim to infallibility by all her dogmatic facts and documents, in which the principle and tenet is either implied, supposed, embodied, alluded to, insisted upon, or more or less expressed. She has expressed such a claim by the implicit belief which she has always exacted in all her doctrines or dogmatic decrees, under the penalty of falling off from faith and of damnation. She has expressed it by the method of condemning and anathematizing all who raise the least doubt on any of her doctrines, never allowing what has been once deposed by her to be called in question again.”

The difference between Protestantism and Popery, on this head, must be distinctly stated and understood. Protestants affirm the Scrip-

* *Ecclesiæ—hominem suæ potestatis vicarium et ministrum præfecit.* Art. 9, q. 10, 11.

† See “Mornings with the Jesuits,” by Rev. M. H. Seymour, p. 221—an able book, though the author is clearly wrong, as we think, in arguing with the Jesuits that their church never claimed infallibility.

tures to be the supreme and infallible rule of faith and duty. The Church of Rome insists upon the necessity of another arbiter in religious differences. She claims to be this infallible judge and teacher, and denies the competency of any evidence to establish the authority of revelation, if there be no such infallible tribunal to ratify and seal its character as a revelation from God. On the other hand, the supremacy of Scripture is a cardinal principle in all Protestantism worthy of the name; and regarding it, there is a universal harmony of conviction and utterance among all the reformed and evangelical churches. But is it thus with a church which, boastful of its hollow unity, urges it in proof that it is exclusively the Church of Christ? The question sounds like withering sarcasm on the assumptions of the Vatican. On this point, on which, as the secret of her power and the basis of her pretensions, the Romish Church should be most at one, she is most divided; and in virtue of the fundamental importance of the principle, there are really as many schisms within her pale, as there are theories in regard to the seat and fountain of her infallibility. Should any man, therefore, chafed and fretting with the sad scandal of our multiplied divisions, betake himself to Rome, in the hope that there he may recline with peace on the bosom of an authority which never errs, and in the embrace of a unity which is never forsworn, he will find himself only storm-tossed on a sea of difficulties, with no compass on board, and no shore in view; and if he abide by the sinking ship, he has no recourse, in the billowy tumult of his unappeased convictions, but to share in the frenzy of the crew, stave the wine-cask, and drink himself into the stupor of death!

So monstrous seems this idea of Romish infallibility, that Protestants rarely address themselves to any very serious consideration of its untenable character, and meet the proposal to discuss it with a smile of contempt, or expressions of impatience. Exclude, however, the converts which Popery gains by the fascination of the senses in the splendours of its lying ritual, and there is reason to believe that the largest accessions to its ranks are made under the power of this very claim to infallibility. Nor do we refer to minds destitute of any fixed principle, and incapable, therefore, of undergoing any real change of conviction, or to the uneducated, amongst whom superstition can easily find trophies, while the very ease with which they are won, despoils it by anticipation of any right to the honours of a triumph. Chillingworth, who ultimately became the great champion of the Anglican Church in its war with Popery, whom, on account of the strength and compass of his logical faculty, Tillotson pronounces "the glory of his age and nation," and of whom old Anthony Wood, the historian of the lights and worthies of Oxford, remarks that, "if the Grand Turk or the devil could be converted, he was able to do it"—Chillingworth, though a Protestant by education, was won over for a time to Popery, and to Popery in its worst form; for, quitting Oxford, he placed himself under the care and tuition of the Jesuits in the college of Douay. In a letter to Mr. Sheldon,* he assigns the reasons which induced this change of principle: "Meanwhile, let me entreat you to consider most seriously of these two queries:—1. Whether it be not evident from the Scriptures, and the fathers, and reason, and from the goodness of God, and

* Life of Chillingworth, vol. i. of his Works, p. 14, and vol. ii. p. 386.

the necessity of mankind, that there must be some one church *infallible* in matters of faith? 2. Whether there be any society of men in the world, besides the Church of Rome, that either can, upon good warrant, or indeed at all, challenge to itself the privilege of infallibility in matters of faith? When you have applied your most attentive consideration upon these questions, I do assure myself your resolution will be affirmative in the first, and negative in the second." Chillingworth was enabled to break from the trammels with which Fisher, the Jesuit, had entrapped his powerful intellect, under the alleged necessity for a living and infallible rule of faith. But he is not alone in yielding for a time to the power and plausibility of such an argument. Others, equally renowned in their own department of literature, have sipped from the same cup of the Babylonish enchantress, and awakened from the spell only to plunge in mad recoil from the extreme of credulity on the one hand, to skepticism on the other. "For my own part," says Gibbon, in his memoirs,* "I am proud of an honest sacrifice of interest to conscience. I can never blush if my tender mind was entangled in the sophistry that seduced the acute and manly understandings of Chillingworth and Bayle, who afterwards emerged from superstition to skepticism." Chillingworth was no skeptic, as Gibbon insinuates; but it is clear, from what follows in the memoir, that the latter had in his eye the reasonings in defence of the infallibility of the church. The object of these lectures is as much to awaken inquiry as to meet it. In the brief compass of a lecture, who can aspire to exhaust discussion on each of the wide themes before us? These instances, therefore, are not cited in vain, if they teach us that, in the workings of the religious instinct implanted in every human bosom, there are latent tendencies which must lead, if not directed aright by spiritual enlightenment from above, to superstition—that it is a meagre statesmanship and shallow philosophy which, in dealing with Popery, would neglect alike the facts of history, the truths of revelation, and the instinctive feelings of man—that high intellect is in itself no preservative from superstitious error—that the spread of civilization is in itself no guarantee for the gradual suppression of Romish errors or Romanizing tendencies—and, above all, that no feature of the Romish system is so absurd as to supersede discussion, and that the claim of infallibility, in particular, commonly regarded as the very acme of all that is sinfully foolish, so little to be dreaded as hardly to deserve refutation, is in truth the fulcrum on which Rome has planted her lever—the basilisk eye with which she ensnares the goodliest of her victims into a vortex of deadly error!

I. The main argument against this claim on the part of the Church of Rome, is that it involves a vicious circle in reasoning. So manifest and famous is this fallacy, that it is stereotyped in the controversy as "the Popish circle." In other words, Romanists prove the infallibility of the church by the authority of Scripture; and yet they prove the authority of Scripture, and determine its import, by the infallibility of the church. Before Scripture and the church, however, can be made to reflect and reciprocate the light of mutual evidence on their respective claims, some previous and independent ground must be discovered, in order to establish, either that Scripture is inspired, or that

* Miscellan. Works, p. 30.

the church is infallible upon whose testimony its character as a revelation is made to depend. No such course can be adopted by Romish controversialists. If they attempt to prove the infallibility of the church, by other evidence than Scripture, the failure is signal and complete. Nor is this all. If their attempt in this direction were successful, the vicious circle in their reasoning would only be shifted in position, not eliminated from their theory. If revelation cannot be substantiated without an infallible judge of its claims, and interpreter of its meaning, this infallibility is equally requisite to authenticate tradition, the testimony of the fathers, or the plea of necessity; or, in short, any evidence, apart from Scripture, adduced in proof of the alleged infallibility.

The course generally pursued is the following:—They descant in glowing terms on the variety of sects and opinions—the diversity of creeds, to which the exercise of the right of private judgment has given rise—the plausibility with which each man finds in Scripture some warrant for his peculiar tenets in religion—the certainty that truth is one—the worthlessness of revelation, if its real meaning cannot be fixed—the agony of doubt where conviction is supremely needed, and the mental distraction resulting from the competition of sects and creeds, all appealing to Scripture, all claiming our adherence, all urging the special sanction of the God of truth. From such considerations, they deduce the necessity of some *living* authority—some infallible standard to decide all questions raised on points connected with our salvation, and to assuage with the balm of certainty the eternal fever of human speculation. Revelation, they affirm, will not serve for the purpose. An infallible church is needed, and an infallible church has been provided.

Now, if we concede for a moment the necessity for such teaching and interpretation as cannot err, the Romanist hastens to cite various passages from Scripture in proof that his church is the interpreter required. But, in so doing, is he not chargeable with various assumptions, utterly fatal to the soundness of his reasoning? He assumes, *first*, that the existence of a necessity is evidence that a provision has been made in order to meet it. He assumes, *secondly*, that the provision for this felt necessity exists in the shape of a church. He assumes, *thirdly*, that to preserve this church from erroneous views and heretical utterances, it must be endowed with the special gift of infallibility. He assumes, *fourthly*, the possibility of proving from Scripture the infallibility of the church, though the alleged impossibility of proving any thing from Scripture by itself, is the ground on which the necessity for an infallible church is rested. And, *finally*, he assumes, in particular, that *his* church can be proved infallible by the evidence of revelation, while, if you discard the latter as a rule of faith, you are peremptorily barred from all appeal to it, in proof that there is any church whatever. If you can prove this much from Scripture, you can prove any truth from Scripture; and what becomes of the necessity for some living oracle, combining the functions of judge and interpreter, and whose attribute is infallibility?

Sorely pressed with the charge of reasoning in a vicious circle, the leading controversialists on the side of Rome have at all times made desperate efforts to escape from it. We promise you amusement, if you consider their reply to the charge; and for this purpose, we select

two Romanists, from whom the praise of high ability cannot be withheld, and who have certainly done most for their cause in this country.

Dr. Milner remarks, in his work entitled "The End of Controversy," (Letter xi.) which has been justly described as the beginning rather than the end of controversy: "True it is that I prove the inspiration of Scripture by the tradition of the church, and that I prove the infallibility of the church by the testimony of Scripture, which are two distinct things; but you must take notice, that independently of, and prior to, the testimony of Scripture, I knew from tradition and the general argument of the credibility of Christianity, that the church is an illustrious society instituted by Christ, and that its pastors have been appointed to guide me in the way of salvation." But observe, it is not enough, in order to escape the vicious circle of which we accuse the Romanist, to produce independent evidence from tradition for the inspiration of Scripture—the meaning as well as the inspiration of Scripture fails to be ascertained, and it is still an egregious fallacy to determine what it means by an infallible church, and yet to prove that church infallible by an appeal to the Scriptures. How can we know that, in asserting her infallibility itself from the Scriptures, she is entitled to implicit deference as infallible? Moreover, in pressing any evidence from tradition, Dr. Milner might have seen, that there is surely quite as much need of an authority which cannot err to test and substantiate that tradition, as to ascertain the claims, and fix the meaning, of Scripture itself. Above all, it was of no avail to insist on his previous knowledge "from tradition, and the general arguments of the credibility of Christianity," that the church existed, and had both a divine origin and a divine commission to guide in the way of salvation. Had these arguments established, not the *existence* simply, but the *infallibility* of the church, he would have been under no necessity to advance Scripture in support of its claim to infallibility. As it is, he proves the infallibility of the church by the alleged testimony of Scripture; and yet, in proof of that testimony, he cites the authority of the very interpreter, whose freedom from all liability to err is the matter in dispute, and the point which he engages to bring home to our convictions. In short, he makes infallibility the *sole* voucher for its own infallibility.

As if conscious of the boggy soil on which he treads, he would supplement his reasoning by an example. "It is not every kind of mutual testimony that runs in a *vicious circle*." True, so very true, as to be only an irrelevant truism; but he adds, "for the Baptist bore testimony to Christ, and Christ bore testimony to the Baptist." Had the testimony of Christ been the only evidence of the Baptist's mission, and the testimony of the Baptist been the only evidence of Christ's Messiahship, the case would have been to the point; as it stands, his illustration is but sophistry, with a truism for a preface.

There is a more recent contribution to this discussion on the side of Rome. Dr. Wiseman himself has come to the help and rescue of his church, in order to extricate her main pretension from the iron grasp of this circle, but with no better success. His reply is two-fold—consisting of parallel cases, and, secondly, a syllogism most adroitly constructed.* "When an ambassador presents himself before a sovereign,

* Lectures on the Doctrines and Practices of the Catholic Church.—Lecture iii., p. 65.

he is asked, Where are his credentials? He presents them, and on the strength of them, is acknowledged as an ambassador; so that he himself first presents that document, whereby alone his mission and authority are subsequently established." But to perfect the analogy, three things must be included in the case, to the last of which, Dr. Wiseman, conveniently enough, never alludes—the credentials, the ambassador, and the *message*. Had the ambassador sought to prove his message by his office, and his office by the message, he would have been reasoning, like the Church of Rome, in a circle. His credentials—whatever they might be, seal, signature, diploma, or living witness—are another consideration entirely; our quarrel with Rome is, that she will not submit to us any credentials of her infallibility apart from the message, to explain which, infallibility, according to her own plea, is indispensable.

"Again," continues Dr. Wiseman, urging another instance which he fancies to be parallel, "On whose authority do you receive the laws of your country? On that of the legislature which sanctions and presents them to you. And whence does that legislature derive its jurisdiction and power to make those laws? Why, from that very code, from those very statutes which it sanctions." In other words, he would establish the legislature by constitution, and yet rest the authority of the constitution upon the legislature. No, we reply, the code or constitution rests on the will and authority of the free nation that gave it being. We confess we can find some excuse for Dr. Wiseman in this instance. Under the evil training of a bad system, where the domination of the priesthood is absolute, and all popular rights and liberties are ignored, it is no marvel if the cardinal forgot that our constitution, be what it may, derives its authority from the will and consent of a nation as yet free, and, in spite of Romish arts and aggressions, determined, by God's blessing, to remain free.

"But, in fact," Dr. Wiseman continues, "the argument is falsely stated. We do not believe the church on the authority of Scripture properly so called; we believe it on the authority of *Christ*; and if his commands, in her regard, were recorded in any other book which we felt ourselves bound to believe, although uninspired, we should receive them, and consequently the authority of the church, equally as now. We consider the Scriptures, therefore, in the first instance, as a book manifesting to us One furnished with divine authority to lay down the law; we take it in this view, and examine what he tells us, and we discover that, supported by all the evidence of his divine mission, he has appointed this authority to teach, and then, that authority not merely advises but obliges us, by that power which Christ has invested in it, to receive this sacred book as his inspired Word."

Now, if by a process of historical inquiry into Scripture, viewed simply as an uninspired and common book, it can be proved that Christ existed, was a teacher of divine authority, wrought miracles—for Dr. Wiseman speaks of all the evidence of his divine mission—instituted a church, and clothed it with infallibility; if all this can be proved avowedly *without* the aid of infallible teaching, may not all the other doctrines of the faith be established by similar evidence? The circle would thus be broken, but only by striking the flag in surrender of the entire position indispensable to Romanism. *Secondly*, if this authority of *Christ*—a term plausibly inserted in the argument, as if a source

of evidence different from the authority of the Scriptures—is known and ascertained only through the medium of the Scriptures, viewed as uninspired, it is clear that the *authority of Christ* is just what Scripture represents it to be—in other words, is just the authority of Scripture; and Dr. Wiseman is still in the meshes of a vicious circle, proying the church infallible by the authority of Scripture, and the authority of Scripture by the infallibility of the church. *Lastly*, He has no right to appeal to Scripture, so as to solicit and demand confidence in any fact asserted, or any truth propounded on its authority, till he has previously settled the question of its inspiration. I read in “Livy’s pictured page” the story of Hannibal, when he descended in a cataract of war from the icy summits of the Alps, and scarcely halted in his career of victory till he drew bridle at the gates of startled Rome. Before receiving these facts as true, I must have evidence that the 21st, 22d, and 23d books of Livy are what they profess to be—the genuine production of the author, and that the author was worthy of confidence. And so, before any fact can be received from Scripture, it must be shown to be worthy of confidence, because, what it professes to be, a veritable revelation from God. If this claim is not well-founded, the assumption involved in it is blasphemy, and the fact would spread the stigma of utter discredit on every line and letter it contains. Dr. Wiseman, therefore, is not out of the circle. Round and round that circle his church will continue to be lashed, so long as she persists in her impious claim; and smarting under this—the only lash that Protestants would apply to her: the lash of right reason and common sense—she feels a deeper *mortification* than ever monk flagellant inflicted on himself, till the cloister echoed with his howl!

II. Even if these logical difficulties could be surmounted, have we any grounds from the Word of God to conclude, that the church will be preserved at all times in the enjoyment and exercise of a power to discriminate between truth and error beyond the danger or possibility of mistake? It is only common fairness to admit, that, although the claim preferred by the Church of Rome must be sustained by other evidence than the Scriptures, the voice of this unknown witness, could he be produced in court, might correspond with what the Scriptures teach. The SECOND leading argument, therefore, against the infallibility of the Church of Rome is, that it has no support in the Word of God.

We are, indeed, assured, that, through divine guidance vouchsafed to all true believers, a substantial uniformity of doctrine will prevail among all who hold the Head, and keep the mystery of the faith with a pure conscience. The effusion of the Spirit on the church is to accomplish the promise that Christ will be always with it. No man can be a Christian unless he hold certain doctrines—“the truth as it is in Jesus.” To adduce, however, this necessary identity of faith among all true Christians, in proof that the church is infallible, would involve a doctrine which no man holds—not merely that the church in the aggregate is beyond corruption, but that every private Christian, if sincere, is infallible on all points of doctrine. If this mysterious preservation from all failure of memory, all defect of information, all confusion of thought, and every bias arising from corruption, as it lingers in the breast of every saint, were an essential element in our faith, there could be no schisms and secessions amongst us. Error would be dissi-

pated in the light of a knowledge that rivalled intuition. Doubt would be forestalled by a prescience which anticipated it, and, anticipating, destroyed it. What church on earth has ever exhibited such a spectacle? Not, certainly, the Church of Rome; and we do not mean to bear very hard upon her in this assertion, for such absolute harmony was unknown even in the primitive and apostolic church. What a sincere believer declares, in regard to vital doctrine, is true, not because he who utters it is infallible, but because it is truth resting on its own appropriate evidence.

It must be admitted, too, that the visible church shall continue on the earth. Its perpetuity is the subject of many a glorious promise. She will never cease to be the pillar and ground of the truth. But a prediction of perpetuity is not a promise of infallibility. The continuance of the church does not imply that this result can be effected only by means of the prerogative impiously claimed for it. The Romanist must admit that his church has erred in some of its branches. Tostatus of Avila, himself a Romanist, affirms that "the church never errs, because it never errs in all its branches." What branch, then, is secure? To suppose infallibility withdrawn or lost, is a contradiction in terms. Infallibility cannot be left to err. If it be alleged that the gift resides not in any *branch* of the church, but in the church as a *whole*, the evasion is useless. If any member of the church, and the branch to which he belongs, may perish, of what avail to him, and the multitude that perish with him, the loudest pretensions to infallibility claimed or exercised by the church as a whole?

But the Scriptures are quoted in support of it; such promises as these in the Old Testament—"Thou shalt be called the city of righteousness, the faithful city."—(Isa. i. 26.) "There shall no more come into thee the uncircumcised and the unclean."—(Isa. lii. 1.) "As for me, this is my covenant with them, saith the Lord, my spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."—(Isa. lix. 21.) "Thou art all fair, my love, there is no spot in thee."—(Song iv. 7.) From the New Testament Scripture such passages are quoted as—"If he neglect to hear the church, let him be unto thee as a heathen man and a publican."—(Matt. xviii. 17, 18.) "He that heareth you, heareth me, and he that despiseth you, despiseth me."—(Luke x. 16.) "I will ask my Father, and he will give you another Comforter, that he may abide with you for ever," &c.—(John xiv. 15, 16.) Now, in regard to these passages generally, that the church is to outlast all the vicissitudes of speculation and events, is true, and some of these texts prove it. That the judgment of Christian brethren is entitled to deference, or to be regarded as authoritative, may be true; but their judgment is not necessarily declared to be infallible in these Scriptures. To build mainly on the promise of the blessed Spirit, is beside the question; for the church might claim impeccability as well as infallibility, on the strength of such a plea. If the Spirit is so with her that she cannot err in any doctrine, his presence might equally ensure her against all error in practice. Above all, whatever such texts prove, their application as well as their import, must be determined. It must be proved that Rome has any right to quote them in her favour—not merely that *she* is the church of Christ, but that *she* is the *only* church of Christ.

If infallibility is not predicated in the Scriptures of the individual members of the church, neither can it be claimed for any association of Christians. It is vain to quote the promise, Matt. xviii. 20, and the words, "It seemed good to the Holy Ghost and to us."—(Acts xv. 28.) These expressions may prove, that, in seeking to ascertain and obey the law of Christ, Christians, met in council for the interests of the church, will be directed, in answer to their supplications, by a gracious influence from above; but they no more prove that ecclesiastical councils and conferences of every name are of necessity infallible, than similar promises to Christians individually imply that grace has raised them above the reach of deception and the risk of error. If it be urged that there are certain doctrines so essential, that the denial of them would involve the forfeiture of every claim to be regarded as a Christian, the fact is irrelevant, unless adduced in proof that all private Christians are infallible, which reduces us to the subsequent difficulty of proving who are to be regarded as true Christians, and thus infallible.

Dr. Wiseman constructs a special argument from the Scriptures on those passages in which the Lord promises to be "*with his people.*" Because the Lord promised to Moses, "I will be with thee," (Exod. iii. 11, 12,) Dr. Wiseman infers that a guarantee is supplied for the complete success of the mission on which Moses was sent. The promise, he affirms, was tantamount to an assurance of the infallibility requisite in arranging that goodly apparatus of emblem and of type peculiar to the Levitical dispensation. Accordingly, when Christ says, (Matt. xxviii. 18, 20,) "Lo, I am with you alway, even unto the end of the world," it is argued that such a promise implies the infallibility of the apostles in teaching all things commanded by Christ. It might be shown that, on such grounds, the infallibility of individual Christians might be proved. And, does it not traverse his whole argument, when we find that, so far from these words implying a promise of infallibility, Peter, the darling of the Papacy among the apostles, and declared in its teaching to be the first of Popes—as if Providence would confute, by anticipation, such an argument—fell into error, subsequently to the promise—error on a point of doctrine, doctrine of no small importance—fell in spite of a decision recently pronounced by what Papists hold to be the first Christian Council—fell so as to be publicly rebuked by Paul: "I withstood him to the face, because he was to be blamed?"—(Gal. ii. 11.)

Does the history of the church sustain the plea of Rome? The Jewish Church lapsed into idolatry. Recovered from it by the stern discipline of the captivity in Babylon, she ceased to be idolatrous in her propensities, only to be a church of Pharisees. The voice crying in the wilderness could not break the slumber of her formalism. Mercy, in its living embodiment upon earth, could not win her into the recognition of its claims. She filled up the cup, and rose to the consummation of her iniquity by crucifying the Son of God. The existence of a prophetic order cannot be regarded as provision merely against the possibility of defection. Had the church been itself infallible, a prophetic order to correct her errors, and recover her to faithfulness, had not been required. Nor did the church in apostolic times proceed on the supposition of her infallibility. She reasoned out of the Scriptures that Jesus was the Christ. She commended the diligence of the Be-

reans, not because they listened to an infallible church, but because they searched an infallible Word, comparing with it the doctrine of inspired apostles. She commends Timothy for his knowledge of the Scriptures from childhood, not for his acquaintance with the decisions of the church. She bade her members themselves try the spirits whether they be of God, not refer them for trial to bishop, or council, or church collective. She warned against the encroachments of error, and threatened judgment on defection—warnings and threatenings irrelevant and insulting, if addressed to a community free from error, and destined never to err. Prophecy came to her aid, in duties for a time so faithfully discharged in all her congregations. It would not speak in terms that soothed her into dreams of perpetual security. It saw within the pale of the Christian church, even in the bloom and vigour of primitive holiness and zeal, the mystery of iniquity already at work—the germ of complicated and enormous evil—the elements of a system that soon grew to shape and rose to prominence, till, under its empoisoned nightshade, life died and death lived. Prophecy found its counterpart in history, when he who was to sit in the temple of God, and show himself that he is God, is seen claiming infallibility—not so much one of God's attributes, as the essential condition and complement of all his attributes!

And after the age of miracles and inspiration had ceased, do the early fathers of the church yield any countenance to the theory of an infallible church? There is much of vague and crude thinking in all the writings they have left us, interspersed with much that is true and beautiful—enough of truth and piety to command our respect, and yet enough of absurdity and error to make us qualify our respect for men by the higher reverence that is due to truth. We would summon them now, however, as witnesses to a fact;—we do not invite them to sit as infallible judges on a question of truth and principle. They did not assume the infallibility of the church, and far less their own. The dogma had not yet received formal enunciation, but the spirit which engendered it was afloat among the churches. In so far as the best of the fathers could grapple with it, they have left us an emphatic testimony against the error we are combating. It might be shown—(1.) That the general strain of their teaching indicates, that with them the sole rule of faith was the Word of God—that they prove doctrine, and enforce duty uniformly by an appeal to it; and the lengthened commentaries they have left, are a standing monument of their implicit deference to its authority. (2.) That they positively, and in express terms, affirm the Scriptures to be the rule of faith; as when Irenæus tells us, “We, following only one true Lord, and having his discourses *as the rule of truth*, always say the same things as respecting the same matters;”^{*}—and Tertullian, “As for Hermogenes, let his shop produce the *written* Word. If he be unable to produce the *written* Word in substantiation of his tenets, let him fear the two appointed for those who add to it or detract from it;”[†]—and Athanasius, “The holy and divinely inspired Scriptures are sufficient of themselves for the declaration of the truth.”[‡] And that (3.) they not merely affirm the Scriptures to be the rule of faith, but exclude all other sources of authority;—as Hippolytus, “There is one God, whom we know from no other

^{*} Iren. adv. Hær. iv. 69.

[†] Tert. adv. Hermog. § 12.

[‡] Athan. Orat. cont. Gent.

authority than the holy Scriptures. If we wish to exercise piety toward God, we can exercise it from no other quarter than from God's own oracles;"*—as Cyprian, "Whence is that pretended tradition? Does it descend from the authority of the Lord and the gospels, or does it come down from the mandates and letters of the apostles? God testifies that those things are to be done which are *written*;"†—as Cyril, "Not even a tittle ought to be delivered without the authority of the holy Scriptures;"‡—as Chrysostom, "It is absurd, while we will not trust other people in pecuniary matters, but choose to reckon and calculate for ourselves, that in matters of far greater consequence we should completely follow the opinions of others, especially as we possess the most exact balance, rule, and standard,—the regulation of the divine laws;"§—and Optatus, in language extremely beautiful, "The case is just as if a man had many sons; while he is present with them, he commands every one what he will have done, and there is no need as yet of making his last will. So also Christ, as long as he was on earth (though neither now is he wanting,) for a time commanded his apostles whatsoever was necessary; but, just as an earthly father, when he feels his death approaching, fearing lest, after his death, the brothers should fall out and quarrel, calls in witnesses, and translates his will from his dying heart into written tables that will continue long after; and if any controversy arise among the brothers, they do not go to his tomb, but consult his last will; and thus he, while he rests in his grave, does speak to them in those silent tables as if he were alive. He whose Testament we have is in heaven; therefore we are to ascertain his will in the gospel, as in his last will and testament."||

The doctrine of the church's independent and infallible authority has no sanction in any age of its history, and was never claimed till Popery became the dominant superstition in Europe—in short, till the seventh century.

III. *Lastly*. Even if, in general terms, it were granted that this prerogative belongs to the church, another difficulty awaits remark, rising like a precipice in front of us, and defying us to pass.—Where is this infallibility to be found?

Difficulties entangle us at the very outset of our search for it. No precise information is given, in what the gift consists—in what circumstances it is exercised—when and where it has ever been called into requisition—by what guidance our feet will be led into the precincts of the oracle. In the search for it we may move over a precipice, or sink in a quicksand, for all we know of the path before us. Surely we need infallibility to guide us in quest of this infallibility. Still, if you commit yourself to the search, the wildest steeplechase never yielded half the amusement, and Sinbad never had such adventures.¶

Where, then, is this infallibility to be found? Four leading theories have been propounded in reply, each of which has its own divisions and subdivisions.

1. Are we to find it resident in the *Pope*? He is the accredited

* Hippol. cont. Noet.

† Cyp. Epist. lxxiv.

‡ Cyr. Hieron. Catech. iv. p. 30.

§ Hom. xiii. on 2 Cor. xxvii.

|| Optat. Milevit. lib. 5.

¶ A treatise by Archbishop Whately, entitled, "The Search for Infallibility," is highly spoken of; but we have not been able to procure a sight of it, within the time allowed for the preparation of the lecture.

representative and supreme head of the church. No doubt exists, from the testimonies first cited, that some Romanists regard him as infallible. But then, *Popes have contradicted Popes*. Gregory the Great denounced, as the forerunner of Antichrist, the man who would assume the title of Universal Priest. Succeeding Popes assumed the title without scruple or remorse. Leo and Gelasius condemned communion in one kind. Their successors uphold it. There *have been two Popes* at the same time, each supported by a body of followers, and discharging anathemas against each other. Popes have been *heretical*,—Liberius having been an Arian, and Honorius having been a Monothelite.* Popes have been *immoral*—converting the pontifical throne into a sty of vice and crime—permitted to live, as has been remarked, to prove how far human degeneracy could proceed. Popes have *disclaimed infallibility*—Innocent IV. affirming that a Pope is not to be obeyed when his commands involve heresy; and when Popes were not prepared to utter such good sense, General Councils have not been slow to do it for them. Pope Eugenius was “a pertinacious heretic,” in the judgment of the Council of Basle.

The first step we have taken in this journey, has conducted us into a wilderness of perplexities; and if we come to ask *in what condition* this right of the Papacy is exercised, every succeeding step springs a mine of fresh difficulties. One doctor will direct you for infallible utterances to the Pope alone in his judicial capacity. Another ghostly father steps forward, and assures you the Pope, in company with a few bishops, is infallible. Another, reprimanding him for misleading a novice, engages to conduct you to infallibility in the person of a single Pope, when his decisions are received by the whole church. No, shouts a fourth, “it is the Pope with a few bishops, when their joint decisions are endorsed by the whole church.”

The traveller in search of infallibility looks round in perplexity and dismay, and in lack of a better principle to fix his choice, shuts his eyes, and takes the nearest guide with whose arm he can link his own, and they move onward, but whither? Simplicity always bears its own recommendation, and they betake themselves to the Pope alone—the possessor singly, and in himself, of this mysterious gift. But the Pope, in what circumstances? “The Pope, when deciding questions of faith only,” says Bellarmine; “when deciding questions of fact as well as faith,” says Loyola; “when his decisions are official,” says Viguierius; “when they coincide with tradition and Scripture,” says Callot; “when given after mature examination,” says Canus!†

Our traveller, stunned with this Babel of conflicting sounds, where he had expected to hear only that voice which is “the harmony of the universe,” looks to his guide for an explanation, and obtaining none, sinks into despair, or gathering up what energy remains, hastens to retrace his steps from this weary labyrinth.

2. Is infallibility vested in a General Council; not the church virtual, which is the Pope, but the church representative, which is a Council?

Suppose you engage in the search for the Happy Valley of infallible opinions, believing that the authority of the General Council is the cue to guide you, you are not to expect better success.

* Monothelism ascribes *one* will to Christ, denying by implication either his real Godhead or his real humanity.

† Edgar's Variations of Popery, c. iv.

Two roads are open to you — by a Council in its own intrinsic authority, or by a Council subordinate and dependent on the whole church, by which its decisions must be received and ratified. Your company promises better, for you are now escaped from the dark eye of the Jesuit with his Italian arts. Your guides are of the French or Cisalpine school; and you may find in them less of abject deference to the Roman Pontiff, more of sympathy with freedom, and more of the tameless vivacity that marks the nation. And among the forms which hover round you, are Pascal, "with hues of genius on his cheek," and Fenelon, his eye kindling on you with seraphic love. But your guides are still at variance among themselves. Ask for the Councils that are infallible. Some tell of eighteen, some affirm that at the most there were seven or eight. Some make it essential that they be called by a Pope. You are reminded, on the other hand, that many authoritative Councils were convened by emperors.

Believing against all belief, you agree to dismiss these questions, and accept the decisions of the Councils without more careful scrutiny into their constitution and claims. You listen with intent ear to their voice,—"Never," says the first Council of Nice (325,) "add any new article to the Nicene creed, on the pain of our anathema." "All we ask," says the last Council of Trent, "is that you believe *twelve* new articles in addition to those of Nice." The Council of Laodicea (300) says, "Reject the Apocrypha." The Council of Trent bids you hail it as canonical and divine. "Remove images from the churches," says the Council of Constantinople in 754. "Worship images," says the second Council of Nice, in 787. "A Council is above the Pope," says the Council of Constance. "The Pope is above a Council," is heard in echoes of growling thunder from the Lateran.*

Our traveller in quest of infallibility bethinks himself of a notable expedient. He will abide by no Council in particular. He will gather up infallible truth by mastering the collective wisdom of all the Councils. He knocks at the library of the Vatican; but confusion is to him worse confounded, when, to gain his object, he discovers that he must read and remember thirty-one folio volumes, and these, too, in the dead languages!

3. He is advised to try a third journey; and assured that he will find infallibility in Pope and Council combined.

But how is this combination to be sustained? The Pope may lapse into error, and the Council may lapse into error, and is infallibility the product of two fallible elements? But here our pilgrim is again bewildered with the interminable disputes among his guides. "The

* Transalpine Papists belong to Italy, and ascribe supreme power over the church and *personal infallibility* to the Pope, when his decision concerns any point of faith.

Cisalpine Papists, chiefly in France, declare, that in doctrine and discipline the Pope is subject to a General Council. They deny his *personal infallibility*.

Authority for the Transalpine view will be found, Concil. Lateran, v. Sess. ii. an. Christ. 1516. "That the Roman Pontiff *alone*, for the time being, *as having authority above all Councils*, has full right and power to summon Councils, to change their place of meeting, or dissolve them, may be clearly proved, to say nothing of the testimony of sacred Scripture, from the sayings of the holy Fathers," &c.

The authority for the Cisalpine view will be found, Concil. Constantiense, sess. v.

"A General Council possesses from Christ directly *power* which every one, whatever his rank or dignity, if even Papal dignity ('*etiamsi papalis*'), is bound to obey."

Council must be *convened* by the Pope," say some. "It will serve as well if it is only *confirmed* by the Pope," say others. "But the *church* must first *receive* its decisions, if so *convened* by our papal father," a third party affirms. "If so *confirmed*, you mean," is the rejoinder of a fourth.

Alas for the traveller! Infallibility, he begins to fear, is but a mirage in the desert of his blighted hopes!

4. At length, he is taught that he will never succeed unless he travel, not in the direction of Pope or of Council, or of Pope and Council united, but simply towards the *church universal*.

To guide him in quest of the church universal, he naturally asks for the marks of the true church, and four are specified. *Apostolicity!* Because, forsooth, "her doctrines were delivered of old by apostles." One apostle predicted the rise and doom of Antichrist. Another describes its history in Apocalyptic visions. An appeal to the apostles is fatal to her claims. *Catholicity!* Catholic only when, by the exercise of her right to punish heretics with death, she has swept them from the earth; for all baptized persons she claims to be her subjects, and amenable to her discipline—ay, to death at her hands; and catholic, in her own sense of the word, Rome can only be, when all baptized heretics are exterminated. *Holiness!* Our pilgrim looks to the throne of the Pontiff, and sees it reeking with the pollutions of a Borgia, and cemented with the blood shed by the hireling bayonets of France. *Unity!* It sounds like the laugh of fiendish derision at the previous mockery of his hopes. He has had bitter experience of an endless diversity of opinion on one truth, alleged by the church of Rome itself to be of primary and cardinal importance. Looking round him, he might find that her unity is such as reigns in a place of sepulture, where corpse lies stretched with corpse, all under the power of death, all in one common process of decay!*

Our traveller, rather than miss his aim, agrees to enter this Church of Rome, and he professes the creed of Pope Pius IV.—of which these words form a part:—

"I also admit the sacred Scriptures, according to the sense which the church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers."

The sense which the holy mother church has held! "The unanimous consent of the fathers!" To possess infallible wisdom, hived for us during past ages, he is referred to the sense of the church, and the consent of the fathers. He fancied his journey at an end. He has not yet commenced it; for upon these terms the precious jewel of infallibility will only be reached after he has studied eight folio volumes of Bulls, ten of Decretals, thirty-one of the Acts of Councils, fifty-one of Acta Sanctorum, and thirty-five containing the works of the Fathers—in all, 135 folio volumes, with a vast amount of unwritten traditions to boot!

Suppose the task accomplished, are his difficulties ended? Is he quite sure that he *understands* the infallible teacher at whose feet it

* Bishop Hall, in his "Dissuasive from Popery," mentions, "above 300 contradictions and dissensions of the Romish doctors," which he had found referred to in the writings of Bellarmine and Navar.

is at length his privilege to sit? To benefit from that infallible teaching, must he not, by an antecedent necessity, be infallible himself?

Ah! how much trouble, anxiety, haunting and harassing uncertainty would be saved to our traveller, toil-worn and foot-sore, if, forsaking blind leaders of the blind—Popes, and Councils, and ghostly Schoolmen—he would take advice of that converted tinker of Elstow, who guided his pilgrim, not to an infallible church, but to God himself, “the immutable things in which it was impossible for God to lie”—through the wicket gate—over the hill of difficulty—along the valley of humiliation—across the swellings of Jordan—till the pilgrim stood, safe and sun-steeped, on the heights of glory!

Various arguments against this pretended infallibility might be urged, if we had not already exceeded our limits. All analogy is against it; for in no department of truth and science does conviction rest upon any other basis than either demonstration or moral evidence. The claim of Rome, moreover, militates against the sufficiency of the Scriptures as a rule of faith, and destroys the right of private judgment—which, though repudiated, cannot be dispensed with by the Romanist himself, the mental act by which he submits to the claims of an infallible church being an exercise of that very right, and any appeal to the Scriptures in defence of his tenets, involving the very sin on which the ban of his church is laid. It might be shown, that the claim tends to destroy the feeling of personal responsibility, and practically expunges a day of judgment from the anticipations of conscience. The immorality which arises wherever popery extends the spell of its soul-destroying influence is no marvel, if we but remember that from the moment a man ceases to feel *direct* responsibility to God, all feeling of responsibility whatever is cauterized and dead, and thus Rome vindicates her predicted title, THE MOTHER OF ABOMINATIONS.

Another train of thought might be instituted. Admitting the infallibility of her teaching, we might investigate her doctrines, and find that they dissipate her own pretensions. She enjoins me to believe what is *false*, when she represents herself as “the mother and mistress of all churches.” Were there not churches at Jerusalem, at Antioch, at Corinth, and other places, before there was a single convert at Rome? She enjoins me to believe, what no evidence supports, and *all evidence contradicts*. My senses tell me that bread and wine, in the ordinance of the Supper, are not changed into the body and blood of Christ. Distrust your senses and believe my teaching, says this infallible church. Vain requirement! for how, then, am I to trust my sense of hearing, in listening even to *her* oracular declarations? Universal skepticism would be my only refuge. She enjoins me to believe *impossibilities*. Two opposing truths cannot both of them be received. If the human body of Christ is in heaven, it cannot possibly be on earth. She enjoins me, finally, to believe *another gospel* than Paul preached. “Not according to works of righteousness which we have done, but according to his mercy he saved us.” And yet no doctrine is more prominent in her teaching than the value of penances, the mediatorship and merits of saints.

Two weighty considerations might yet be pressed. A church that is infallible has a right to persecute, or at least is under the strongest temptation to persecute. It is a crime to differ from her, and indirectly to the influence of this audacious claim, is it owing that the history of

the Romish Church is written on the face of Europe in characters of blood and fire. A church that is infallible cannot be reformed. So interwoven is this infallibility with all the principles of her constitution and all the spirit of her history, that to recant it would undermine the entire fabric of her claims. It is no outward life and discipline over which she seeks to preside. Her domain is conscience; and the confession of a single error in the sway which she thus exercises, would raise the entire question of her title to preside over that unseen and mysterious empire, which we Protestants hold must be left to the rule of Omniscience alone.

So much for the infallibility of the Church of Rome as a *dogma*—an article in her creed susceptible of controversial treatment. But there is another aspect in which it may be viewed. If it were only a dogma, hatched in some conclave of priests, we could meet it with the weapons of reason, or overwhelm it with indignant ridicule. When, however, we examine and analyze our common nature, tendencies are detected from which the preposterous claim has evidently sprung—tendencies strong at times with the strength of an impulse, and constant always with the constancy of a principle. It is in truth the misdirection of instincts inseparable from the constitution of man. The heaven is at work in every bosom, and hence it is fraught with a world-wide capacity for evil. It is not merely a poison to be weighed in the scale, or retained in the shop—in short, from its external character, in some measure open to notice and subject to control; it is the virus of a disease, diffusing its subtle influence through every vein.

To ascribe this failing for infallible guidance to that spirit of mental indolence, by which we are more willing to acquiesce than to examine when any claim to our belief is urged, or to a fretful impatience and dislike of suspense, by which men will bow to the tribunal of authority rather than trouble themselves to apply the test of reason, is no adequate explanation of the mystery. Its roots have struck deeper into the soil of our nature. To compare it with the deference accorded to Aristotle by his disciples, is to confound an appeal to wisdom with an appeal to infallibility, for such deference was really based so far on evidence—on the just reputation of their master. If we would account for the reception of the Romish claim to infallibility, this implicit surrender of conscience and of judgment, on terms which imply the renunciation of all right to know, and all power to assign, any grounds for this abdication of reason from any share in the sway of our convictions—we must look with a keener eye into the workings of the soul. Is there no feeling of a void—no yearning sense of dependence there, ever since sin interrupted our direct communion with God, and essentially involved, indeed, in our relationship to him before we fell? Social instincts glowed in the bosom of man, and even amid the delights of paradise, it was not good for him to be alone. It would seem as if the good seed of social tenderness and native instinct, if not committed freely to the soil of responsive affections, might have soured and fermented into some leaven of sin. Did no kindred tie of instinctive feeling connect man with God? Did no principle of our nature develop habits of implicit reliance upon the Father of our spirits? And now that sin has created the mighty disruption between God and man, and no earthly power can bridge the abyss between them, man, in the cravings of the old instinct, the feeling and perception of this vast want,

rather than be without an object of devout and all-absorbing confidence will find a God in the star of heaven, or the reptile of the dust—will listen with a credulity unbounded to an oracle at Delphi, or to the lie of Antichrist!

Few men pass through life without some moment of awakening, whether or not it issue in conversion. Sin, and sin's exceeding sinfulness, take hold of a man's thoughts. Memories of past sin spring up within him, not to be commanded down, and not to be bidden away. He feels himself without God in this world. He would fain have peace. Thoughts of death, and the judgment after death, come in to swell the tempest of remorse. He would give worlds for a feeling of safety—for an object of trust—for faith in a Saviour; and here lie the art and crime of Romanism. Rome steps in between the awakened sinner and God, that waits in grace for him; and, by demanding of him confidence in her own infallibility, involves him in the curse of making flesh his arm, and departing into wider estrangement from the living God.

Romanist! what gave thee peace in the crisis of thy soul's agony? The dogma that the church is infallible, and that, in trusting to it, thou wert safe? Ah! what if, in a coming day, so surely fixed and so fast approaching—the day of terrible reckoning and universal revelation—it should be seen that, with all thy confidence in priest or church, there was no faith in Christ—that, in seeking peace, thou hast found perdition—and that, far from being hid in the covert of atoning blood, thou hast only deepened the scarlet of thine old iniquity into a hue more lurid—the scarlet of Babylon, the mother of abominations, and the mystery of all that is sinful!

Romanist! thy church may be infallible; but art thou, in hearing, understanding, remembering, trusting it—art thou infallible?

Romanist! "BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED."

IRISH PRESBYTERIAN HOME MISSION.

The following is another letter from the same source as the interesting communication published in our last No. We would again commend this subject to the prayers and contributions of our readers.—ED.

Since my last, I have continued to carry on, in my own feeble way, the work of the mission in this place, with much opposition, but I humbly thank God, with much encouragement. Looking upon the enemy's opposition as a tolerable index of the hopefulness of our work, as I cannot but do, I feel that the Lord is not only giving ground for the highest hope, but bestowing a present blessing. We never had so flourishing a school here as at present; within the last few months we have been enabled to establish three branch schools under native teachers—girls whom we admitted about three years ago to our school as poor ignorant Roman Catholics, and who are now qualified to take charge of Protestant schools, and to give some measure of instruction in that word that maketh wise unto salvation. I have now considerably above three hundred young Roman Catholics receiving instruction in the Holy Scriptures, committing them to memory, and, as opportunity permits, receiving diligent and anxious superintendence from myself.

To show how prejudices break down, I may just mention one case of a school established under a native teacher some seven months ago. When I first visited it, a number of the girls refused to join in prayer. A few evenings ago, I preached in their school-room, which is situated in a very dark locality, and though nothing was done to induce them, the Roman Catholic girls almost without exception begged to be allowed to remain for the service; though the priest has not only denounced the school, but has actually gone twice and driven the children from it. During the last spring, my district having from my gradually enlarging it become unmanageable by *one*, a second missionary was sent from the directors, who took a portion of it. A little congregation, at some distance, having become vacant, he is likely to take it into his district, and then a *third* will be required, and I hope the directors will find it easy to send one.

The priests are now making more vigorous efforts than they ever put forth. Jesuits are hard at work. In one instance, a titular bishop has bought land on missionary ground to build a monastery, to counteract the efforts of Protestants. In other places, "Sisters of Charity" are hard at work. With us, new orders are being revived, as that of "the Scapular," "the Holy heart of Jesus," "the confraternity of the Blessed Virgin," and such like. The people themselves are thoroughly conscious of the change taking place in the popular mind. One man told Dr. Edgar, during his late visit to the province, as they stood beside "a holy well:" "Ah, sir, the devotion's *laving* the people," meaning, of course, Romish superstition. But just as the feeling in favour of the truth manifests itself, the feeling against its favourers, on the part of the bigoted Roman Catholics, shows itself the more strongly. A poor child who is dependent on a Romanist for food, or lodging, or protection, is obliged to give up our schools, or quit them. This has suggested to me the idea of making an effort to relieve a class—alas! too numerous among us—the fatherless wanderers. With this view I have written the accompanying page, and had it printed. Some kind friends have responded to it already, and begged additional sheets to show to their friends, on our behalf. I am *only doing my duty* in it, and whatever reception it may meet with, I shall feel that duty is independent of success. I see much to encourage me. One orphan whom I took at my own expense last Christmas, and put to lodgings and school, I have been able to support at an expense of about the rate of £2 10s. per annum. She will soon be able to earn her own support; and it is heart-gladdening to hear the poor outcast of Romanism, who must have been otherwise the ignorant tenant of a poor-house, or filled a hopeless grave, repeat the proofs of our Shorter Catechism.

I preach three or four times weekly to encouraging and attentive congregations, and not, I trust, without evidence that the Holy Spirit is in our midst. The Lord of the harvest is surely gathering some in, and if we can but be the instruments, though *our* names be unknown and unprired, to Him be the glory. The mission is, I have no doubt, doing more than any other of the General Assembly's; or, rather, the God of missions is doing more by it. The attention of those that love the Saviour is being called to it. Prayers are ascending on its behalf, and the hearts of its labourers are filled with hope. There is much, indeed, to damp this hope; at the present moment, gloom is over-spreading the minds of the people. Never was there such an abundant

planting of potatoes, and never such an abundant crop; but the fatal blight has darkened the fields. Still, until the last few days, the roots were uninjured, but within these few days the tubers have become diseased to such an extent as to alarm all; and no wonder, for cheap as provisions are, I am convinced that never did ruin more wide-spread threaten a country than must this year overwhelm us if the potatoes generally fail: and there is too much reason to fear a failure so extensive as to leave many without support. To obtain their seed I myself have known many to pawn their poor clothes. It is well that we are in a Father's hand, who dealth with sovereign wisdom. Oh! that we could more and more realize this thought! A poor farmer just now tells me that his last hope is gone—his potatoes were his all, and he could hardly get his breakfast from them. The poor-houses are filled; many of them bankrupt; many of the rate-payers in the same condition; and English charity all but dried up by Irish ingratitude, and yet they need not wonder at our ingratitude—men cannot act from a principle *that they have not*, and only that gospel that Romanism puts away from our country can impart correct principle.

Perhaps, as before, some friend, whose efforts the Lord is blessing, will put it in your power to aid us a little; and if not, this hastily written letter may quicken some one to fervent prayer for a people, ignorant, degraded, and down-trodden, but still dear, very dear, with all their faults, miseries, and crimes, to every Irish heart. Oh! that we had enthusiasm on behalf of Ireland—enthusiasm like that of Paul for his countrymen; for truly many among us are “going about to establish their own righteousness,” and refusing to “submit themselves unto the righteousness of Christ.” My dear sir, you will at least aid us with your prayers. I know the efforts you have already made. I have been largely distributing books, tracts, &c., coming through you; and many naked and starving have been aided through your friends' large-hearted bounty. A blessing, I trust, will rest on your efforts, your affairs, and your family, not for the sake of your good and praiseworthy efforts, but for the sake of Him who is the same, yesterday, to-day, and for ever. Believe me, dear sir, your affectionate friend and brother in the Lord.

Historical Sketches.

REFORMED PRESBYTERIAN CHURCH.

We find in the Christian Union for March, the following sketch of the Reformed Presbyterian Church, giving a succinct and pretty accurate account of its history, principles, and present condition. We have made a few corrections in the statistical table.

This Church is mainly composed of the descendants of the persecuted Presbyterians in Scotland, who refused to accede to the Erastian “Settlement of Religion,” at the Revolution of 1688, and who, in that country, still maintain a practical dissent from both Church and State, on account of existing evils.

As the views entertained by this Church on several important points of doctrine and practice are frequently misunderstood, we quote, from a distinguished writer belonging to it, a brief statement of those views,

which have been considerably modified since the formation of the Church in this country.

"Reformed Presbyterians have been regarded as entertaining certain peculiar opinions on the subjects of slavery, psalmody, communion, civil government, and covenanting. With regard to *slavery*, the principle which they hold is, that the purchase, sale, or retention of unoffending men of any part of the human family, as slaves, is a moral evil against which the Church of God should bear a pointed and active testimony. And in carrying this principle into practice, it was enacted by the highest judicatory of the Church, in the year 1800, and when a large proportion of her members resided at the South, that no slaveholder should be retained in the communion of the Reformed Presbyterian Church. Upon this principle she still continues to act.

"On the subject of *psalmody*, the sentiments of the Church are thus expressed: 'Singing God's praise is a part of public social worship, in which the whole congregation should join. The Book of Psalms, which are of divine inspiration, is well adapted to the state of the Church, and of every member, in all ages and circumstances; and these Psalms, to the exclusion of all imitations and uninspired compositions, are to be used in social worship.'

"On the subject of sacramental *communion*, the principles of the Church are, that such communion is the most solemn, intimate, and perfect fellowship that Christians can enjoy with God and one another; that when Christians are associated together in a church state, under a definite creed, communion in the sacraments involves an approbation of the principles of that creed, and that as the church is invested with authority, which she is bound to exercise, to keep the ordinances of God pure and entire, sacramental communion is not to be extended to those who do not approve the principles of the particular church, or submit themselves to her authority.

"The position which the Reformed Presbyterian Church in the United States is understood to occupy towards the government of the country, is simply this: Believing that a representative democracy is the ordinance of God, she approves of its republican form and character; she perceives no moral evil in its constitution; but she insists that no immoral man should be invested with office; that the Bible is the rule of official administration as well as private conduct; and that civil rulers, in common with all other characters, are responsible to Jesus Christ, as the 'Prince of the kings of the earth, and Governor among the nations.' ""

In other respects than those above designated, it is sufficient to state generally, that the Reformed Presbyterian Church is, as to doctrine, strictly Calvinistic; and as to Church government and order of worship, Presbyterian. Her ecclesiastical standards, subordinate to the word of God, are the Westminster Confession of Faith and Catechisms, and her Declaration and Testimony, third edition, 1843.

As early as 1752, some Reformed Presbyterian congregations had been formed in North America; but owing to various hinderances—partly arising from distance from Scotland, and partly from the troubles which afflicted the country during the era of the Revolution—this Church did

* The Rev. J. N. McLeod, D. D., in an article on the "Reformed Presbyterian Church," in Rupp's History of Religious Denominations. We have materially abridged the passages quoted.

not assume a regular organization until the year 1798; when "The Reformed Presbytery of the United States of North America" was constituted in the city of Philadelphia.

On the subject of the division which occurred in this Church seventeen years ago, we quote again from Dr. McLeod: "Some Reformed Presbyterians have, from time to time, entertained the opinion that the Constitution of the United States is essentially infidel and immoral; and that, therefore, they should be dissenters from both. And, principally on the ground of maintaining this opinion, in the year 1833 a number of ministers, with adherents, seceded from the General Synod of the Church, and formed a separate organization." It may be well to add, that these opinions on the government of the country are, at least now, by no means universal in the seceding body. The difference referred to, however, introduced at the time what has been called the New Light controversy; and resulted in a division of the Old Synod, and the formation of a 'New Synod,' which still maintains a separate existence.

This controversy has been distressing to the Church, and has crippled her exertions. Yet both synods have displayed no little energy and activity; and both are increasing in the number of their churches, ministers, and members. The Old Synod, which is also styled the 'General Synod,' has at present 6 Presbyteries, 43 ordained ministers, 12 licentiates, 20 students of Theology, 96 organized congregations and Mission Stations, and 7,800 communicants. Three of the ministers are missionaries to the heathen, and form, with elders, the Presbytery of Saharanpur, in Northern India. This Synod acts, in supporting Foreign Missions, with the Board of the General Assembly of the Presbyterian Church. A Theological Seminary has been sustained by the Reformed Presbyterian Church at the city of Philadelphia since the year 1809, and is under the direction of the Rev. Samuel B. Wylie, D. D., and the Rev. T. W. J. Wylie, Professors. The Synod, at its last meeting, established another seminary for the West, at Xenia, in Ohio, and appointed the Rev. G. McMaster, D. D., and Rev. H. McMillan, Professors.

The aggregate of funds expended for the three objects of Missions, Seminary, and Publication, by this Synod, from October 16, 1845, to May 20th, 1850, is \$7,012 15.

The other Synod, called, by way of distinction, "The Synod of the Reformed Presbyterian Church in North America,"* has also steadily advanced in strength and influence; and had, as long ago as 1844, as many as 33 ordained ministers, 5 licentiates, 50 organized congregations, with numerous small societies, and nearly 6000 communicants. It had also a Theological Seminary at Allegheny City, in Western Pennsylvania, (under the direction of Rev. Dr. James R. Willson, and Rev. Thomas Sproull,) in which were 14 students. This Synod had missionaries in the West Indies; making St. Thomas the centre of operation.

The entire body of the Reformed Presbyterians in the United States

* We understand that the Reformed Presbyterian Synod of Scotland, in its correspondence with the two Synods in this country, styles one of them (the Old Synod,) "The General Synod of the Reformed Presbyterian Church in North America," and the other (the New Synod,) "The Synod of the Reformed Presbyterian Church in North America."

embraces, therefore, about 80 ordained ministers, 15 or 20 licentiates, 35 students, more than 100 organized churches, and about 12,000 communicants.

This small but highly respectable body has not been deficient in men distinguished for ministerial gifts and extensive learning. The late Drs. Alexander McLeod and John Black, ranked with the first divines of our country. And it has at this time a goodly number of excellent men in its pulpits and in its chairs of Theology.

Obituary.

DIED, of consumption, on Tuesday, 24th March, Mr. Matthew Allen Pearson, Theological Student, in the 22nd year of his age.

At a meeting of the Students of the Eastern Theological Seminary of the Reformed Presbyterian Church, Philadelphia, Saturday, March 29th, 1851, subsequent to the death of one of its members, the following resolutions were unanimously adopted:—

1. That, in the recent removal by death of our fellow-student, Mr. Matthew Allen Pearson, we have lost, as a companion, a highly valued and estimable friend—an exemplary, devoted, and zealous Christian, and one who, by his amiable disposition and consistent piety, won the regard not only of his fellow-students, but of all who knew him.

2. That in this the first death, during the sessions of our Seminary, since its establishment, a period of forty years, and that of the youngest of our number, we are solemnly admonished to be also ready, for in such an hour as we think not the Son of Man cometh.

3. That we deeply sympathize with the family and friends of the deceased, in the disappointment of the hopes of his future usefulness in the church, which his piety and talents warranted—yet his consistent life and peaceful death forbid them to mourn as those who have no hope.

4. That a senior member of the Seminary be requested to write an obituary of the deceased; and that these resolutions, together with the obituary, be published in the “Banner of the Covenant,” and a copy of them sent to his family.

ALEXANDER G. McAULEY, *Secretary*.

The peaceful life of a Christian student presents few incidents likely to attract the attention of a busy world; yet if those who labour to increase the sum of human happiness deserve more grateful remembrance than the desolators of kingdoms, the record of the life of the humble Student, spent in endeavouring to extend the kingdom of righteousness, and peace, and joy, has a claim on our attention, which the Memoirs of Napoleon, or Frederick, do not possess. It is not to be doubted, that the life of every individual who has been washed in the blood of Jesus presents some points worthy of imitation, and that the dying bed, around which angels wait for the heir of glory to depart for his heavenly home, teaches a lesson of infinite value to dying men.

The subject of this notice was born in Letterkenny, Ireland, and, from his earliest years, learned the lessons of piety at his mother's knee. The instructions of the Sabbath School and of the sanctuary were added in due season, and imbibed with great avidity. He very early manifested a remarkable power of memory, which his mother at once employed in the best manner, by encouraging him to commit appropriate portions of the word of God, so that, at a very early age, he could repeat any chapter that might be named, in the gospels of Matthew or John. No time can be specified as that in which he became the subject of divine grace. He seems to have enjoyed the sanctifying influences of the Holy Spirit even from childhood, and to

have been one of those promised to the church in Isaiah xlv. 4, upon whom the blessing was poured, and who grow up beside the water-courses of the ordinances, increasing in wisdom and stature, and in favour with God and man. He always manifested the most decided aversion to every thing like profaneness; and if any of his playfellows used improper language, he would beseechingly remonstrate with them, and if his request was unheeded, he would at once leave the spot; so that his presence, even when a little boy, would restrain his acquaintances from the use of profane language.

At a very early age he manifested a strong desire to preach the gospel; and so earnestly and perseveringly did he urge his request, that his parents judged it proper to yield to it, and placed him under the care of a venerable and devoted minister of the Reformed Presbyterian Church, to whom he soon became strongly attached, and for whom he cherished the warmest affection to his last moments. Here he speedily made proficiency in classical studies, and had his mind more closely directed to the things of the kingdom of God: and having daily before his eyes the example of one whose meat and drink is to do the will of his Master, he imbibed a portion of the same spirit. After the usual course of classical learning, he went to Foyle College, Londonderry, and speedily won the affection and esteem of its excellent Principal, by his amiable disposition and correct behaviour. He remained until the winter of 1849, when his father, compelled by the tyranny of his landlord to leave his farm, determined to seek a country where he could call his hearth his own, and sailed for the United States. The protracted hardships of a winter passage proved too much for his mother's delicate constitution, and, after several weeks' illness, when in sight of the American coast, she died, commending her husband and children to her God and Saviour. This event produced a very decided impression upon Matthew's mind, and marked it with a greater degree of earnestness and seriousness than formerly. He suffered considerably from sickness during the voyage, so that when he landed he was scarce able to stand; but in the house of a kind relative, a mother in Israel, who knew how to apply the balm of gospel consolation, as well as medicine for the body, he soon recovered. When introduced by a former schoolfellow to the students of the Seminary, he expressed his determination to throw in his lot among them, if permitted, and to this determination he unwaveringly adhered, even under circumstances of the most discouraging nature. When invited by the venerable Senior Professor to join the classes, he accepted the invitation with great delight, and applied himself with such diligence to the study of Hebrew, that in four weeks he was able to read a chapter correctly. Throughout this winter, his punctual attendance at the Sabbath School showed the strong hold which it had on his affections.

In the summer, he received an appointment as colporteur from the American Tract Society, and very soon found himself at home in this great work. Indeed he was eminently fitted for it. Speaking the truth in love, showing all meekness unto all men, he disarmed hostility, and found access to many who had driven away the messengers of mercy with insult and abuse. He expressed himself, in his letters, greatly pleased with the fact that he was so cordially and affectionately received by the coloured people, and was often cheered by finding his message received with joy by these poor people, when it was slighted by the wealthy and intelligent. In this way he brought the gospel to multitudes of hearths, and distributed many hundreds of the volumes of the Tract Society, whose motto is, that every tract, card, or book, which they issue, shall contain the substance of the gospel, and be able to teach a sinner the way of salvation. While engaged in this delightful work, finding the harvest great and the labourers few, he was often led to exert himself beyond his ability, and was seized, in Alexandria, Va., with dysentery, and neglecting to use medical assistance with sufficient promptitude, was reduced to a very weak condition. A severe cold, which he contracted in the neighbourhood of Fredericksburg, settled down on his lungs, and occasioned a

spitting of blood. When he returned to Philadelphia, in the winter, it was evident that he was affected with consumption, which daily made fresh inroads, till he was unable to rise. When informed that there was no prospect of his recovery, he expressed himself resigned to the will of God, and never displayed the least fear of death. His unwavering faith in God's word was remarkable. To a friend, who asked him if he could trust to God's promises for his soul's salvation in the near prospect of death, he said, "I have no more doubt of them than if I saw him there, and heard him speaking every word of them to me." On another occasion, he asked a friend who was leaving him for Sabbath School, to read him Heb. xiii. 5; which he did from his Greek Testament, which lay beside him. "O," said he, "are they not well-named exceeding great and precious promises? I cannot be lonely now."

Two nights before he died he was unable to sleep, and employed his time in intercession for his friends and relations; for the Professors of the Seminary, and for his fellow-students individually; for several clergymen and Christian friends in Alexandria and Fredericksburg, who had aided him in his work; and for the Christian friends by whom he was daily visited here. Towards the morning he fell into a slumber, and on waking up he said to the friend who sat beside him, "I think the first I will see there will be my Saviour, and the next my mother." A short time before he died, two of his fellow-students came into the room, and asked him how he felt; he replied, "Weak." One of them, reminding him of the experience of David,—

" My heart and flesh do faint and fail,
But God doth fail me never;
For of my heart God is the strength,
And portion for ever,"

he expressed his assent, and spoke something of the love of Jesus; then, raising his head a little, and speaking with great slowness, from want of breath, he began to repeat the 38th and 39th verses of the eighth chapter of Romans, till he came to the last clause, when, gathering all his energy, he said with emphasis, "Christ Jesus, MY LORD. O that some one would take me to him!" He fell back exhausted, and was seized with a violent pain. When he recovered a little, he gave an affectionate farewell to his father, to the kind lady who had acted a mother's part to him in his illness, and to a fellow-student who sat beside him. A few seconds he looked at us with a calm and peaceful look—the messenger came—he closed his eyes, feebly pressed the hand of his friend, and peacefully fell asleep. Doubtless, when he awoke, he was satisfied with the likeness of that Saviour whom he desired.

Practical Essays.

THE WAY OF SUCCEEDING.

The following extract from the life of Rev. Edward Irving, shows the reason why well-meant efforts to do good often fail, and indicates the way of success. It may afford a useful hint to many who are surprised and grieved that they accomplish so little, while they labour so much. Having been invited by some ladies who were endeavouring, with little success, to induce the children of a destitute neighbourhood to attend a Sabbath school they had established,

"He requested them to speak to the people in the house they first entered, and instantly found out the cause of their want of success. Impressed with the belief that they were conferring a boon on the poor ignorant children, they took little trouble to persuade the parents of their kind intentions, and kept up such an appearance of *hauteur* and stiffness in their intercourse with them, as almost, at the commencement of their conversation, excited an inclination to decline their pro-

posal. As they were going to enter the second house, Mr. Irving said to the ladies—‘Let me be spokesman this time, I am more accustomed to such scenes than you.’ When the door was opened, he spoke in the kindest manner to the woman that opened it, and asked permission to go in. He then explained the intention of the ladies, asked how many children she had, and whether she would send them. A ready acquiescence was the result; and the mother’s heart was completely won by his taking one of her little ones on his knee, and blessing her. ‘Why, Mr Irving,’ exclaimed one of the ladies, when they got to the street, ‘you spoke to that woman as if she were doing *you* a favour, and not you conferring one on her! How could you speak so? and how could you take up that child on your knee?’ ‘The woman,’ he replied, ‘does not as yet know the advantages which her children will derive from your school; by-and-by she will know them, and own her obligations to you; and in so speaking, and in blessing her child, I do but follow the example of our Lord, who blessed the little ones, the lambs of His flock.’ In one house, the father of the family recognised him, and asked him—‘Pray, sir, are you the Rev. Edward Irving?’ On being told that he was correct in his supposition, the man handed him a chair, and begged him to be seated, saying—‘My house is honoured by your presence, sir,’ and heartily consented to the proposal in regard to the school, adding, that Mr. Irving’s recommendation was ample proof to him that the good of the children was intended. In one house, a young lad was sitting busily engaged in reading. He laid down his book, however, and listened to the conversation. After the arrangements about the children had been settled, Mr. Irving turned to him, saying—‘Well, my young friend, what are you reading?’ ‘An idle book, I fear you will think, sir—The Arabian Nights’ Entertainments.’ ‘Oh,’ said Mr. I., ‘I remember reading it myself with intense delight; but don’t you neglect more solid reading.’ The children of one of the families had most beautiful curly hair. The ladies insisted that it should be cut quite short. The mother remonstrated, and said that she would not send her children at all unless their hair was allowed to remain as it was. Mr. Irving twisted his finger through the little one’s curls, and tried to persuade the ladies that it was ‘very unmerciful of them to demand such a sacrifice;’ but in vain; every child was to wear her hair short, and they must do so too. How this important matter ended we cannot tell. Only at one house were the visitors refused admittance. Mr. I. knocked, and, after waiting a little, lifted the latch, saying—‘May we come in?’ A gruff, angry voice answered—‘No, we are engaged.’ Again Mr. Irving’s reply excited the astonishment of the ladies. ‘Oh, don’t let us disturb you; the Lord bless you; the Lord bless you.’ In answer to their expressions of surprise, he said—‘I am only acting out the precepts of our Lord, who, when He was reviled, reviled not again, and who commands us to bless even those who curse us.’ The canvass for scholars, thus conducted, led to a very gratifying result. The school was soon after opened, a very large number of scholars were collected, and the undertaking proved a great blessing to a wretched and neglected locality.”

JACOB'S LADDER.—*A Welsh Anecdote on the Support of the Ministry.*

A Welsh clergyman, invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the

church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably, took the following singular method of administering reproof.

In his address to the church he remarked:

"You have been praying, no doubt, that God would send a man after his own heart, to be your pastor. You have done well. God, we hope, has heard your prayer, and given you such a minister, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do; you must take care of him, and in order to his being happy among you, I have been thinking that you have need to pray again."

"Pray again—pray again! what should we pray again for?"

"Well, I think you have need to pray again."

"But for what?"

"Why, I'll tell you. Pray that God would put Jacob's ladder down to the earth again."

"Jacob's ladder! Jacob's ladder! what has Jacob's ladder to do with our minister?"

"Why, I think if God would put Jacob's ladder down, that your minister would go to heaven on the Sabbath evening after preaching, and remain all the week; then he could go down every Sabbath morning so spiritually minded, and so full of heaven, that he would preach to you almost like an angel."

"O yes, that may all be very well, and if it were possible we should like it; but then we need our minister with us during the week to attend prayer meetings, visit the sick, give advice, &c. &c., and therefore must have him always with us: we want the whole of his time and attention."

"That may be, and I will admit the necessity of his daily attentions to your concerns; but then, you will remember that if he remains he must have bread and cheese; and I have been told that your former minister was wanting the necessaries of life while many of you can enjoy its luxuries; and therefore I thought if God would put Jacob's ladder down, your present minister might preach to you on the Sabbath, and by going up into heaven after the services of the day, save you the painful necessity of supporting him."

HINT TO MINISTERS.

The Rev. J. Brown, of Haddington, tutor in divinity to the Associate Synod, in a letter of paternal counsels and cautions to one of his pupils newly settled in a small congregation, wrote thus: "I know the vanity of your heart, and that you will feel mortified that your congregation is very small in comparison with those of your brethren around you; but assure yourself, on the word of an old man, that when you come to give an account of them to the Lord Christ, at his judgment-seat, you will think you have enough."—*Life of Dr. Waugh.*

THE REV. ROWLAND HILL ON THE EFFECTS OF DRUNKENNESS.—If you wish to be always thirsty, be a drunkard; for the oftener and more you drink the oftener and more thirsty you will be. If you seek to prevent your friends raising you in the world, be a drunkard; for that will defeat all their efforts.

If you would effectually counteract your own attempts to do well, be a drunkard; and you will not be disappointed. If you wish to repel the endeavours of the whole human race to raise you to character, credit and prosperity, be a drunkard; and you will most assuredly triumph. If you are determined to be poor, be a drunkard; and you will soon be ragged and penniless. If you would wish to starve your family, be a drunkard; for that will consume the means of their support. If you would be imposed on by knaves, be a drunkard; for that will make their task easy. If you would wish to be robbed, be a drunkard; which will enable the thief to do it with more safety. If you would wish to blunt your senses, be a drunkard; and you will soon be more stupid than an ass. If you would become a fool, be a drunkard; and you will soon lose your understanding. If you wish to unfit yourself for rational intercourse, be a drunkard; for that will render you wholly unfit for it. If you are resolved to kill yourself, be a drunkard; that being a sure mode of destruction. If you would expose both your folly and your secrets, be a drunkard; and they will soon run out as the liquor runs in. If you think you are too strong, be a drunkard; and you will soon be subdued by so powerful an enemy. If you would get rid of your money without knowing how, be a drunkard; and it will vanish insensibly. If you would have no resource, when past labour, but a work-house, be a drunkard; and you will be unable to provide any. If you are determined to expel all comfort from your house, be a drunkard; and you will soon do it effectually. If you would be always under strong suspicion, be a drunkard; for, little as you think it, all agree that those who steal from themselves and families will rob others. If you would be reduced to the necessity of shunning your creditors, be a drunkard; and you will soon have reason to prefer the by-paths to the public streets. If you would be a dead weight on the community, and "cumber the ground," be a drunkard; for that will render you useless, helpless, burdensome, and expensive. If you would be a nuisance, be a drunkard; for the approach of a drunkard is like that of a dunghill. If you would be hated by your family and friends, be a drunkard; and you will soon be more than disagreeable. If you would be a pest to society, be a drunkard; and you will be avoided as infections. If you do not wish to have your faults reformed, continue to be a drunkard; and you will not care for good advice. If you would smash windows, break the peace, get your bones broken, tumble under carts and horses, and be locked up in the watch-houses, be a drunkard; and it will be strange if you do not succeed. If you wish all your prospects in life to be clouded, be a drunkard; and they will soon be dark enough. If you would destroy your body, be a drunkard; as drunkenness is the mother of disease. If you mean to ruin your soul, be a drunkard, that you may be excluded from heaven. Finally, if you are determined to be utterly destroyed, in estate, body, and soul, be a drunkard; and you will soon know that it is impossible to adopt a more effectual means to accomplish your end.—*Rowland Hill.*

TALKING AND DOING.

When Dr. Chalmers was executing his plan of establishing parochial schools in connexion with St. John's parish in Glasgow, a site which belonged to the College was selected for the first school to be erected. Dr. Chalmers called on Dr. Taylor, the head of the College, in order to purchase this site. He expressed his hope of obtaining it on reasonable terms, in consequence of the novelty and importance of the undertaking.

"The undertaking," said Dr. Taylor, "is an important one, but it is not a new one. We have been talking for twenty years of establishing parochial schools in Glasgow."

"Yes," said Dr. Chalmers, "but how many more years do you intend to talk about it? Now we are going to do the thing, and not to talk about it, and so you must even let the price be as moderate as possible, seeing we are going to take the labour of talking and projecting entirely off your hands."

There is a great difference between talking and doing, though all men do not seem to be aware of it. In the case above alluded to, more was accomplished by the latter in six months than by the former in twenty years.

There are many persons who would be greatly profited by exchanging talking for doing. For example, the student who talks of the attainments he is going to make, the minister who talks of the good sermons he is going to write, the church member who talks of the efforts for the conversion of men which he is going to put forth, and the unconverted sinner who talks of the repentance which he is going to exercise.—*New York Observer*.

Anti-Slavery.

TO DOCTORS OF THE LOWER LAW.

The Independent contains the following, which we trust Rev. Dr. Spencer or Dr. Adams will undertake to answer.—*Tribune*.

A CASE OF CONSCIENCE.

Messrs. Editors,—I have lately listened with much interest to the able and eloquent sermon of Rev. Dr. A. on obedience to the Law and the Constitution. As I am at this time in a peculiar and perplexing situation, and as the principles of that discourse may throw some light upon the path of duty, I beg leave to state my situation to that reverend gentleman, and ask his advice and direction.

About three months ago my son and daughter were on board the brig *Liberty*, on her voyage from Boston to Smyrna. While off the coast of Tunis the vessel was wrecked in a sudden storm, and it was with great difficulty that the passengers and crew escaped to the shore with the loss of all their property. They were immediately seized and enslaved by the Bedouins. My children became the property of a wealthy Turk, who was previously the owner of more than a hundred slaves. My son, who is about twenty-two years of age, was employed as assistant gardener, and though not excessively overworked, was yet in an extremely painful situation, being poorly fed, and subject to severe beatings at the caprice of a harsh master. His chief trouble and anxiety, however, were about his sister, who was three years younger than himself, and who, he was told, immediately after they had been purchased in the market and brought to their new home, would in ten days be taken into the harem of their master, and made his ninth wife. This fate seemed to him worse than death. He was told that the *law*, which had been in force from time immemorial, made all white persons who were shipwrecked on the coast slaves, and permitted the owner to take such females as were young and attractive to his harem.

The new residence of my children was only a mile from the sea, and the situation very naturally led my son to endeavour to contrive some way of escape. He found among his fellow-slaves an American sailor who had been in that situation many years, and who had accidentally

learned that their master's guns and ammunition were in a room accessible from the outside, and who knew that a sail-boat was kept in a convenient place, and was not guarded. They decided to arm themselves, and try to escape at a little after midnight that night. With extreme difficulty my son contrived to see his sister, and engaged her to try and accompany them. Every thing seemed to favour them until they found themselves within a few rods of the boat. They then saw they were pursued by their master and another man, who were only armed with swords and clubs. They called to them to stop, and told them that they were lawfully their slaves, and must return with them. My son, who was armed with a gun, fired at his master and killed him, when the other man, discouraged, gave up the attempt to capture them. They soon got on board the boat, and in a few hours were on board an American vessel bound for New York.

Now I must confess that, until I heard Dr. A.'s sermon, I had not even thought that my son had done wrong in thus escaping from slavery, and rescuing his sister from a situation worse than death. But my views are changed. I now realize that my children were lawfully slaves, and were bound to "submit themselves to their masters." The reasoning of that able discourse is convincing and imperative. My poor children were guilty of resistance to law; and what I at first viewed as justifiable self-defence, I am now compelled to regard as murder. Instead of being grateful to the Captain of the vessel who took them on board and brought them home, I must now regard him as an accomplice.

What shall my children do? I do not see how they can make any atonement to the law they have broken, except by returning to Tunis and surrendering themselves to justice. My heart is agonized at the thought of the bastinado and the torture which by Tunisian law await my son, and the horrible fate of my poor daughter. I therefore beg the reverend and learned Doctor to tell me what they *ought* to do.

CONSCIENCE.

The Family Circle.

SEEKING EMPLOYMENT IN THE CITY.

In the mass of correspondence we receive, are occasional letters from young men in the country, asking advice about coming to the city. We have uniformly replied, "Stay in the country if you are earning an honest and respectable livelihood, unless you have a way open before you in the city, and energy and advantages to pursue it to profit and honour." There is no place so fatal as the city to a young man of moderate talent and ordinary friends and advantages. The competition for place is overwhelming; and even the stout-hearted aspirant is often trampled down, broken in spirit, and his whole life sacrificed to the mortification and despair of failure. The city attracts much of the best talent of the country to its trades and professions, and that only partially succeeds; the inferior talent is borne quickly to the earth. Better by far stay in the country and earn an independent livelihood, feeling independent and respected, than to crowd away to a stinted and miserable existence in any city.

If we might say a word to young men who will come to the city in spite of warning, it would be a word of advice to strive, above all things, to live within their earnings, though they may be forced to a homely

fare, plain dress, and few boon companions. Thousands of young men are ruined solely by the false impression that to be respected they must ape all the fashions and follies of the day, whether their means and position justify or not. This impression forces them into dishonest pursuits and practices, not the least of which is running into debt. Every young man, in the city or country, should avoid debt as he would the Evil One. Debt is a slough of despond, a gulf of ruin, in which many a proud spirit is broken and sacrificed to unrelenting furies.—*Sun*.

A WORD TO BOYS.

Now, boys, we are going to give you a bit of advice, and we want to talk with you as if you were all our brothers, (what a young army we should have,) and we wish you to give attention till the lecture is done, and we dismiss you with a benediction.

We want to talk to you about your evenings. Where do you spend them? how do you spend them? Are you in the streets? are you at the theatre or the ball-room? Are you meeting each other at corners of lanes and alleys, or by the doors of country shops, and there indulging in conversation far from instructive, or using coarse and sinful language? Or are you in your pleasant homes, sitting by cheerful firesides, intently engaged in reading some instructive volume, which a master mind has prepared for the purpose of benefiting his fellows?

If the former, we almost despair of your becoming tolerable men, or useful citizens; if the latter, you may be pursuing the upward path to usefulness, honour, and fame.

Precious hours are these evenings that you are thoughtlessly wasting; they are fast fleeting, and never will they return again. How that inquiring mind might be strengthened by the discipline of connected study planned by a judicious parent or teacher!

Think of it, boys. What if you have a deficient education; go to work and study. A college will not make you students, or men of sturdy intellect. Make yourselves! You can do it—you alone have the power.

Determine that you will be known—that your influence shall be felt—and it shall be unto you even as you will. Discipline your minds, learn something every evening. Fix some historical fact upon your memory—solve some problem in mathematics—learn the boundary of some State or country; get by heart one rule of grammar, or study thoroughly a few definitions; only persevere, and you will soon be astonished at your success. Such exercise will strengthen your memory, invigorate your intellect, open new and delightful fields of thought, and give your imagination the right kind of food, healthy and agreeable.

Then, by-and-by, do you think you will regret that you have thus spent your time, when you gather around your own firesides, men of genius and letters? When, instead of a few slang words, coarse anecdotes, indelicate mirth, and boisterous sociability, you can converse about the world of letters—learn some new theory of scientific importance—listen to, and join in argument, advance opinions, and feel yourself indeed a man?

No, no; you will look back upon these now despised hours as stepping-stones to fortune, perhaps greatness. Then give up your idle companions, and make home happier by your presence. Read to that aged man, whose eyes have long been too dim to scan the lettered page, and

his beaming smile shall repay you tenfold. Spur the younger ones of the household to action by innocent rivalry with them, thus striving to benefit others as well as yourself. Be not content with idleness, but set your mark high, and then climb the rugged hill of Parnassus, crying, "Excelsior, excelsior."—*Olive Branch.*

Miscellaneous.

[For the Banner of the Covenant.]

QUESTIONS FOR BIBLE-CLASSES.—THE COVENANT OF GRACE.

[Continued from p. 79.]

There is, then, a covenant of grace?—Why called a covenant of grace?—And since its existence and all its provisions are of grace, or unmerited favour to man, why call that arrangement a covenant at all by which the favour comes?—Suppose that I have so offended my Sovereign that I deserve to die, and the honour of the law could not be upheld without the infliction of the penalty, might not my Sovereign and his only Son, if mercy led them to it, agree that the Son would bear the penalty for me, that pardon might be consistently granted to me?—Would it not be perfectly correct to call this, which would be their covenant, but the greatest favour to me, *a covenant of grace*?—According to this illustration, does it not appear that the covenant of grace has special reference to a gracious satisfaction of the law of God as a covenant violated by man? Who are the parties immediately engaged in the covenant of grace?—Which of the persons of the Trinity was appointed to bear the penalty of the broken law?—Whose part was it to appoint Christ to bear the curse?—The Father, then, did appoint Christ to bear the iniquity of his people? Proof, Is. liii.—Was not such an appointment indispensably necessary in this case?—Give a reason for this.—Was Christ forced to become surety?—If Christ had not acted voluntarily, could his sufferings have been available, and his obedience meritorious?—The Father, then, freely appointed—Christ freely accepted the appointment—and the Holy Spirit engaged to apply effectually the redemption purchased by Christ to the full extent of the provisions of the covenant?—It seems, therefore, (does it not?) that the provisions of grace do not consist merely in making satisfaction for the breach made by the fall, so as to remove the curse; Christ, as the representative in this covenant, lived up to all that the law required for perfect holiness, and therefore secured a title to the everlasting blessing?—By the arrangements of the covenant of grace, is not Christ made of God "wisdom, and righteousness, and sanctification, and redemption," to his people? 1 Cor. i. 30.—He both saves from hell, and makes meet for heaven,—does he not?—For whom does he this?—The people redeemed by him, it seems, were given to him, were they not? John vi. 37.—Does Christ claim these, and all these, as specially his own? John xvii. 24.—Is not his right to them based upon his redemption of them?—Will not the redeemed themselves for ever acknowledge, with adoring gratitude, the exclusive and just right that Christ has to them on the ground of his love to them, and consequent redemption and purification of them?—Can you prove it? Rev. i. 5, 6.—The sum of the whole then may be stated thus, (may it not?) that the Eternal Father graciously gave Christ, his own and only-begotten Son, and this eternal Son did most cheerfully engage to take up the covenant of works which Adam, as a representative head, had broken, and in behalf of all

the Father had given him, meet its demands for satisfaction because of the breach, and fulfil all its requirements for sinless living?—Was not all this done for sinners who deserve to die—to die eternally?—For weak, dead, and helpless rebels, to the glory of God's grace, and that "God might dwell in their midst for ever and ever?"—Marvellous grace, is it not?

LETTER IV.—ON THE SUPPORT OF THE GOSPEL.

Pittsburgh, 13th March, 1851.

To the Editor of the Banner of the Covenant:

MY DEAR SIR,—My travels in the West have for some time made it impracticable for me to continue my correspondence on the subject of the sustentation fund. I have not had the opportunity of regularly reading the Banner, to know what has been said in reference to it. I was glad, however, to learn that "A Layman" has not been silent, and that my friend Mr. James Abbot has taken up his pen. This is evidence that the church's attention is being drawn to the subject; and it only wants free and fair discussion to elicit truth from error, and to bring to view the "more excellent way." The pressure of additional duties arising from new obligations in my settled position, prevents me from enjoying so much time as I had hoped to have for writing; but as I have promised your readers some remarks on the *principles* on which the sustentation movement of our Irish brethren is founded, I will endeavour, however imperfectly, to redeem my pledge.

These principles have been already published in the Banner. They are six in number. I shall advert, at present, only to the first, viz.: "That the ordinance of supporting the gospel is of the same Divine origin, and of the same moral obligation, as the Sabbath day or the Lord's Supper, and that with the performance of no other Scriptural duty are the Divine promises more fully connected than with the observance of this ordinance." That the support of the gospel ministry is an ordinance of Christ, is very evident from the text quoted in proof of it. 1 Cor. ix. 14: "Even so hath the Lord *ordained* that they who preach the gospel should live of the gospel." I need not remark that the apostle does not speak here of spiritual life, or what he describes elsewhere as a life of faith on the Son of God; but of natural life, in which the preacher of the gospel must be sustained from some source. This is the subject of his reasonings in a great part of this chapter; and I would like to know where we can find proofs more satisfactory than the Sabbath, or the Lord's Supper, or the preaching of the gospel itself, is a Divine ordinance, than we find in this verse and its context, that the support of the gospel ministry is a Divine ordinance. Why, then, should it be so seldom made the theme of pulpit discussion, or even adverted to as an ordinance of Christ? I can easily understand the reason why silence should pervade the pulpit ministrations of European churches. Civil establishments and endowments, tithes and royal bounty, have there taken the place of the church's constitutions; and the duty of the people is neither taught by the preacher, nor felt by the hearer, and as a consequence of man's ordinance superseding Christ's, superstition and terror have more generally been supported than true religion or Christian truth. But why should the American pulpit betray any defect in the discharge of ministerial duty in this particular?

May not the manner in which the minister receives support account for it? The minister generally depends on the proceeds of the pew rents, and the poor are thus taxed as heavily as the rich; and if the poor man has a large family, he contributes more than his rich neighbour with a small family. The rent is a fixed sum, to be paid by each family or seat holder; and the payment of this sum is the only duty felt as obligatory. The congregation feel bound by the contract into which they have entered with their minister, and the minister feels himself in the position of a creditor *dunning* his debtor when he attempts to discuss the duty of Christian liberality. He finds himself embarrassed when he would discharge his duty, inasmuch as the people's obligations are commonly regarded as respecting himself more than the cause and church of Christ generally; and the danger of having his motives suspected or impugned as mercenary, tempts him to silence on pecuniary matters. The people are thus left ignorant of the nature and design of this ordinance, and very few regard it, as it ought to be considered,—a means of their sanctification. How few feel that the conscientious observance of this Christian duty is calculated and designed to promote their good, not less than their attention to other ordinances! One advantage of the gospel ministry being supported from a common fund, sustained by the free gifts of the people, is, that the minister will not have the same temptation to unfaithfulness in this matter, and the hearers will receive his teachings with more confidence in their soundness, and more advantage to their own souls.

It is surely of importance that the church ascertain the will of her Lord and Master upon this subject. What is the import of His institution—"Even so hath the Lord *ordained* that they who preach the gospel should live of the gospel?" Does it mean that ministers are to be stipendiaries on government bounty, secured to them by legal enactment, from the state treasury?—that the church is to look to the civil powers to exact a pecuniary support to her ministry from a reluctant community, and to enforce its payment by pains and penalties? Such civil authorities are often anti-christian, infidel, unjust, and tyrannical; and even if they were not, they would be rendered so by arming them with powers of coercion necessary to compel Dissenters to support the religion which the state would patronize; and in either case the force of law would be substituted for the grace of the gospel, and the text should then read—"Even so hath the Lord ordained that they who preach the gospel should live by the *law*, not by the gospel."

Can this ordinance mean that ministers of the word are to live by school-teaching, store-keeping, farming, or any mechanical employment? It is true, that while Paul taught the duty of observing this ordinance, and on the ground of it urged his own right to support from the church, yet he guarded his motives from ungenerous suspicion by asserting his independence and his willingness "to suffer all things, lest he should hinder the gospel of Christ." His own case, as an exception, establishes the *rule* laid down in the ordinance, and gives more force to his reasonings in support of it; for, while it furnishes an example of self-denial worthy of imitation by every preacher, it leaves the church as it left the Corinthians, without excuse if she neglects the law of Christ.

Can this language of the apostle mean any thing else than that preachers of the gospel are to live on a support furnished by hearers of the gospel? This is the law of Christ's house contained in this brief state-

ment—"Even so hath the Lord ordained that they who preach the gospel should live of (or by) the gospel." This view of its import accords with every fact and exhortation in both Old and New Testaments, enforcing the duty of the church in this particular, and it is established by the arguments and illustrations given in the context. Omitting, for the present, the consideration of other passages, let us for a moment look at the reasonings of the apostle in this chapter.

In verse 5th, he adverts to other apostles, the brethren of the Lord and Cephas, as being supported, with their wives, by the church; and his own right to maintenance is implied in the question put in verse 6th—"Or I only and Barnabas, have not we power to forbear working?" His power or right to abstain from working implies his *right* to support from those who received his gospel ministrations. The soldier enlisted in the cause of his king or his country, according to the principles of common justice and the established usage of all nations, must have his toil and sacrifices remunerated by the king or the country which he serves. "Who goeth a warfare at any time at his own charges?" The husbandman, who cultivates the ground, or plants and prunes the vine, is entitled to the fruits of his own industry. "Who planteth a vineyard, and eateth not of the fruit thereof?" The shepherd, who tends his flock, and provides them with pasture, and defends them against the wolves of the desert, ought, on every principle of equity, to have his care rewarded. "Who feedeth a flock, and eateth not of the milk of the flock?"

The principle of these three questions is admitted as one of common justice by the universal sense of mankind; it is expressly applied by the apostle elsewhere to the duty of supporting the gospel ministry; and it is used in the same manner, and for the same purpose, by Christ himself, when he appoints and commissions his apostles and disciples as preachers, and tells them—"The workman is worthy of his meat—the labourer is worthy of his hire."

In verse 9th, when the apostle adduces the law—"Thou shalt not muzzle the ox that treadeth out the corn," he applies it as an argument *a fortiori*, to show that if the Divine care for his creatures was demonstrated in his provision for oxen employed in the service of man, much more did it extend to his servants who laboured for man's benefit in a higher sphere—"that he who plougheth should plough in hope, and that he who thresheth should be partaker of his hope;" nor is this principle any deduction of far-fetched analogy, but a dictate of justice, and recognised by men as right without argument, and as reasonable without a process of reasoning. Verse 11th: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Nor was this application of the principle a new discovery, for a divine provision was made for the support of God's ministering servants in the past as well as the present dispensation. The first-fruits of the flock and of the field, and the substituted ransom of the first-born son, were sacred to the Lord; and besides the half shekel for the sanctuary, certain specified portions of every oblation and sacrifice were to be appropriated to the use of the priests and Levites. Nor was such provision unknown to the Corinthian church, to which this epistle is addressed—a fact intimated by the question in verse 13th, "Do ye not know that they which minister about holy things live of the things of the

temple, and they which minister at the altar are partakers with the altar?" "Even so hath the Lord ordained," &c.

From these arguments and illustrations of the apostle, it appears—1. That the support of the ministers of religion by the worshippers of God, is no novelty adapted to a new dispensation. The principle of the Old Testament provision is the same with that of the New Testament ordinance, and Christians are under no less obligation now to discharge this duty than were the Hebrews then. Their greater privileges increase their responsibility. 2. That the institution is the appointment of the Divine Lawgiver. 3. That though the ordinance binds every one under law to Christ to a conscientious observance of it, yet the contributions should be given under the law of love, and as *free-will offerings*, now as much as of old. 4. That the duty of supporting religion is a *religious* service, and should be therefore attended to with the same sense of obligation, reverence, and gratitude towards God, as when we are engaged in prayer or praise.

I shall only, in conclusion, ask two questions:—1st. If the support of the gospel be an ordinance of Christ, should not ministers of religion, as they are responsible to their Divine Master for declaring the whole counsel of God, explain and enforce this ordinance to the people of their charge? And—2nd. Should not the church study it, inquire into the most scriptural and efficient manner of carrying it out, and if a common fund be found more scriptural and efficient for the purpose of the church's organization, the evangelization of the world, should it not be adopted?

With much respect, yours, &c.,

JOHN NEVIN.

THE FREE PRESBYTERIAN CHURCH.—The rapid increase of this anti-slavery Church is truly encouraging. A little more than three years ago, the Free Synod of Ohio was formed, embracing eleven ministers and twelve churches. Now they have thirty ministers and forty-two churches, and it is said that the want of ministers is the only obstacle in the way of the organization of many more churches. Many calls for Free Churches have to be declined for want of ministers to supply them. There are in this body three Presbyteries, namely, the Presbytery of Ripley, containing twelve ministers; that of Mahoning, containing thirteen ministers; and that of Felicity, containing seven ministers. There are also under the care of the Church one licentiate and one candidate.

The constitution of this Church is wholly reformatory. Its framers, believing slavery and intemperance to be sins against God, exclude from their communion slaveholders and drunkards, and all who willingly, directly or indirectly, by the ballot-box or otherwise, countenance and support them, or strengthen the hands of others that do so.

The Presbytery of Ripley, at its meeting in December, passed some resolutions, among which are the following:—

2. That no Constitution or Law which contravenes the known will of the Supreme Lawgiver, can be of any legitimate obligation.

3. That the Law given in Deuteronomy xxiii. 15, 16, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee," &c., is founded on the moral law of love to fellow-beings, and, therefore, of perpetual obligation.

5. That inasmuch as the Fugitive Law commands what God positively forbids, it is practical Atheism, and high-handed rebellion against

His authority, and, therefore, it is the duty of all men to disobey it in defiance of all its penalties.

6. That in consequence of this wicked and cruel enactment against fugitive slaves, they have proportionably higher claims upon our sympathies, and our efforts to aid them on their way to a land of freedom; and that we are consequently called to exercise more diligence, to put forth greater exertions, and to make larger sacrifices than ever before, in helping these most hapless and helpless of human beings.

As a matter of course the members of these churches support Free Missions.

WELSH CALVINISTIC METHODISTS.—The British Banner has received from “a gentleman of high intelligence,” the statistics respecting this religious denomination:—

“The Dyddiadur (Diary) of this body for 1851 furnishes the following statistics of the body: The number of ministers is 186; preachers, 241; deacons, 1930; communicants, 58,930; chapels, 758; attending Sunday schools, about 110,000. The number attending public worship is not given, but it cannot be estimated at less than 220,000, being more than one-fifth of the entire population of Wales. Justice to this influential body requires that it should be stated that their chapels are built and paid for by themselves, without foreign aid; and their ministers are, therefore, never reduced to the humiliating necessity of tramping the streets of London with chapel cases.”

HAYTI WAITING FOR THE GOSPEL.—It is stated that the Commune of Donden, in Hayti, with a population of nearly six thousand, has virtually thrown off Romanism, and is prepared to receive evangelical Protestant ministers in place of the discarded priests. Rev. Arthur Waring, a gentleman who has spent several years in that commune, is now in this country, and has publicly presented the claims of that field. The American and Foreign Christian Union has in contemplation a mission to that region.

CHRISTIANS SENTENCED TO DEATH IN MADAGASCAR.—In June last, eight thousand Christians at Imrena, being assembled together one evening, in different places, engaged in religious exercises, were all arrested and condemned to death. Eighteen of them had already been executed, when all the rest found means of escape, fled to the palace of the prince, and implored his protection. The prince took them under his care. The fact having come to the knowledge of the queen, she ordered her grand marshal and first minister, Rainharo, to convey her orders to the prince, her son, to surrender all these Christians for execution. The grand marshal proceeded to intimate this order to the prince, who refused to obey it, declaring that the Christians were under his protection, and that if any one had the hardihood to force his palace, with a view to their seizure, he would put him instantly to death.

High words then took place between the prince and the grand marshal, the latter intimating to the former that he was acting in open rebellion to the queen, his mother. The prince becoming impatient, and having strong motives for resentment against the grand marshal, drew his sword and aimed a blow at his head. It struck him on one side of the head, and cut off one of his ears. The generals present came to the rescue of the grand marshal, as the prince was about to

put an end to him. When the queen heard of what had taken place, she quashed the whole affair, fearing a revolution at Imrena, for she knows that all the Ankova youth are partisans of the prince, and that he is beloved by all the people and the army. The Christians are now in safety, and assemble themselves together in the evening, the government shutting its eyes upon every thing.

THE BIBLE IN FRANCE.—There was a time when one of the largest cities in France was ransacked in vain for a copy of the Bible, that it might be tied to the tail of an ass, and dragged in contempt through the streets; and the infidel Voltaire, it is said, once scoffingly predicted that the time was not far off when the Bible would be regarded only as a curious old relic!

Within the last thirty years, the British and Foreign Bible Society has put into circulation in that country but little short of three millions of copies of the Word of God! Previous to the year 1849, the American Bible Society had made grants of money for printing the Scriptures there, to the amount of about \$16,000. Last year the same Society made a grant of \$10,000 for France; and this year it has pledged for the same purpose \$10,000 more! A great many more have been put into circulation in that country by *other means*; and a late report of the British and Foreign Bible Society declares, "that the state of France was never more favourable to the advancement of the Gospel than it is at the present time; and that the Christians of that country were never more eager than they are now to respond to the appeals made to them to promote the kingdom of God, *while numerous and wide doors are being opened to them.*"

These statements sufficiently evince that it can no longer be necessary for infidels to traverse whole cities for Bibles to "make a mock at;" and that in the estimation of multitudes of Voltaire's own countrymen, that blessed Book is, probably, regarded as something more than a "curious old relic!"

How absurd it is for men to "prophecy evil" respecting the Word of God, when God himself has declared that "His word shall not return unto him void;" and how futile do the efforts of infidels appear, when it is recollected that the very residence of Gibbon, where was formerly witnessed so much bitter hostility to the Bible, is now, in the providence of God, occupied as a *Bible Depository*, and that its rooms are piled up to the ceiling with copies of this wonderful Book!

New Haven, Jan. 25, 1851.

S. L. T.

MEDICAL USE OF SALT.—In many cases of disordered stomach, a teaspoonful of salt is a certain cure. In the violent internal pain, termed colic, a teaspoonful of salt, dissolved in a pint of cold water, taken as soon as possible, with a short nap immediately after, is one of the most effectual and speedy remedies known. The same will relieve a person who seems almost dead from receiving a heavy fall.

In an apoplectic fit, no time should be lost in pouring down salt water, if sufficient sensibility remains to allow of swallowing; if not, the head must be sponged with cold water until the sense returns, when the salt will completely restore the patient from the lethargy.

In case of severe bleeding at the lungs, and when other remedies failed, Dr. Rush found that two teaspoonsful of salt completely stayed the blood.—*N. Y. Courier.*

THE SEMINARY.—The Board of Superintendents of the Theological Seminary of the East met at the time indicated in the constitution, and proceeded to the discharge of their duties. The greater part of three days was spent in hearing discourses from the students, and in listening to their examinations in Hebrew, Chaldee, Greek, Church government, and history, and in general Theology. All acquitted themselves with great credit to themselves and their respected instructors.

The students attending during the session were, Mr. S. L. Finney, resident licentiate; Robert Patterson and Alexander G. M'Auley, of the third year; Alexander Robinson, of the second year; and William Calderwood, of the first. A few days before the close of the session, Mr. Matthew Pearson, student of the second year, had been removed by death. He was a young man of great promise, and died in the faith and comfort of the gospel. His career was short, but it was long enough to show mind, earnestness, great desire to preach the gospel, and a most lovely and striking confidence in God, and submission to his will. The influence of his death under their very eye, had an evident influence for good upon all his surviving fellow-students.—Mr. Finney proceeds to fill appointments received from the Philadelphia Presbytery; Messrs. Patterson and M'Auley were recommended to their respective Presbyteries for licensure; Mr. Robinson was advanced to class third, and Mr. Calderwood to class second. The exercises of the Seminary were closed by an address to the students from Dr. M'Leod, as President of the Board. Though the attendance of students this year was not so large as during the previous session, the reason of this is full of encouragement. It arose from the establishment of a second seminary in Xenia. A correspondence, it was understood, had been carried on by the students of both seminaries between themselves. And the conclusion already to be drawn from the experiment of the two seminaries is, that they will mutually aid and encourage each other, and we may soon expect to see the number in attendance greatly enlarged. The Seminary has indeed proved a nursery for the church for many years past, and it deserves, as we trust it will receive, the countenance and support of all.

A SUPERINTENDENT.

Foreign Missions.

[For the Banner of the Covenant.]

EXTRACTS FROM A MISSIONARY'S DIARY.

April 24th. Enjoyed an opportunity this evening of addressing a large crowd of Hindus. One of the native brethren having arrived before me at one of our preaching places near the city, had commenced a conversation on the subject of Christianity with two or three travellers who were passing through the place. After some discussion, I took up the subject, and began by accosting one of the travellers, who was a Brahmin, but, as afterwards appeared, a very ignorant one, with a query respecting his brahminical thread. I inquired what he called it. He replied *Janew*. I next inquired if he did not call it by another name also, namely, *Jagopabit*,* and was answered in the affirmative.

* "Sacrificial cord." The first term is simply an abbreviation of the second.

I then asked the meaning of the term, but not receiving a satisfactory reply, I explained to him its import. In doing so, however, I had some difficulty in making him understand me, as he appeared to be ignorant of the most common term employed for sacrifice. The difficulty was a little obviated by one of the bystanders referring to the fact that sacrifices were offered even in these days in Calcutta to *Kālī*, (the goddess of destruction.) This served as an illustration. By this time a large crowd had collected, as I anticipated would be the case. I then took occasion to state that not only the Hindus, but almost every other nation, from the earliest period down to a certain age, had adopted this bloody rite in their religious observances. But how was this? Of what possible advantage could the death of an animal be to human beings? I now had a most excellent opportunity of explaining to my audience the use of sacrifices, as serving to direct worshippers to the great Sacrifice offered on Calvary, by which alone our sins could be atoned for. All seemed to listen with great attention, and O may some of them have heard to their own souls' advantage!

Had a visit this morning from two Nestorians from Persia. As they knew Hindustani but imperfectly, I had some difficulty in conversing with them. I, however, learned from them that they had arrived in this country nearly a year ago, and that the object of their visit was to collect funds on behalf of their brethren and themselves in Ooroomiah, whose inhabitants were in a suffering state from scarcity of provisions. This arose, it appeared, from the destruction of their crops by locusts. In order to satisfy myself that they were not impostors, I inquired whether they knew any thing of the missionaries at Ooroomiah. In reply, they informed me that there lived there, Padri Perkins, and Padri *Istookan*, (I suppose they meant Mr. Stocking, a missionary of the American Board among the Nestorians,) and that these missionaries frequently preached both in their city and in other places amongst the Nestorians; and that Mar Yohanna was on good terms with the padres, and further that the missionaries had lately built a chapel in Ooroomiah, (or perhaps it ought to be spelled Orooomiah, hut the first spelling is the sound that caught my ear when they pronounced the name.) In reply to my question as to the number of hearers at the mission church on the Sabbath, they stated that two or three hundred people attended, but about fifty only were Nestorians, the remainder were Greeks, Armenians, &c. I next asked how long they supposed Christianity had been established in their country. "Ever since the time of Christ," they replied. The account they gave of themselves was, that they were cultivators of the soil. I could not, therefore, expect them to have much historical knowledge. I wished much to ascertain whether they themselves were members of the mission church at Ooroomiah, but failed to make them understand my question, or it is possible they did not wish to understand it. On the whole, it seemed that they were what they professed themselves to be, Nestorians come to this country asking assistance in their distress on account of great dearth. I accordingly dismissed them with a small donation, for which they seemed quite thankful.

April 28th. Weekly Bible class, in Hindustani, to-day with my native brethren, as usual. Had occasion to explain the term Messiah, in Hindustani *Masih*, and in so doing adverted to the fact that in the act of pouring oil on the head of an individual as emblematic of the

Holy Spirit's influence, we had an indirect Scripture warrant for *pouring water* in the rite of baptism, instead of immersing the candidate in that element. Just as the blood employed by the High Priest on the day of the annual atonement was sprinkled upon and before the mercy-seat, to represent Christ's intercession on behalf of his people. The *plunging* or *immersing* the ark of the testimony in blood was never thought of.

This evening, attended one of our preaching places in the city. Shortly after my arrival, two young men, Hindus, were drawn into conversation by Mr. Coleman. On one of them remarking that we were confined as in a prison by sin, I took occasion to explain to them our deplorable state by nature. That we were, indeed, like prisoners in a jail, confined for debt, and condemned to lie there until our debt should be paid. That the chief misery of our state consisted in the fact that we had no possible means within our reach of liquidating our debt by our own exertions. As the man confined in prison, and cut off from all means of earning money to pay his debt, and thus liberate himself, must utterly despair, unless some kind friend pay it for him, and restore him to liberty; so no hope of our release from our deplorable condition could be entertained, unless some friend should liquidate the debt of wrath incurred by us. Both the young men, and a number of others who were present, seemed to feel some interest in my remarks while I endeavoured to explain to them the infinite kindness of Jesus, our Almighty Friend, in paying our debt, and releasing us from the prison of a natural state. Just as I had finished my address, a Musselman came forward and broached the favourite doctrine with them of the abrogation of both Old and New Testaments, and their supercession by the Qurán. I said, we Christians hold that some precepts of the *Tauret* (Pentateuch,) have been abrogated on account of their fulfilment in Christ, but that this portion of divine revelation is, generally, as immutable as any other portion of the Bible. But before discussing the subject any farther, I inquired how he could reconcile the fact of their still observing the rite of circumcision with their doctrine of the abrogation of the *Tauret*. And again, they held that sacrifices were still necessary, while the law commanded the same thing. He endeavoured to get out of the difficulty by intimating that these rites were enjoined by Mahommed. I then gave him the Christian view of the matter, but I had scarce time to finish my explanation when he intimated that the hour for prayer had arrived, and then abruptly left the place.

Thus we labour from day to day, and known only to God are the results of our efforts.

J. C.

[For the Banner of the Covenant.]

SCRAPS ON INDIA.

My previous "Scraps" have been, in a measure, introductory. The present one is intended a commencement of the series illustrative of my main subject, the Hindus.

The first thing that seems naturally to claim attention here is the subject of "caste," one that has been discussed oftener than any other in connexion with this very peculiar people. My design, therefore, at present, is simply to allude to one or two matters respecting the *castes* of the Hindus, that may not, perhaps, be so generally known.

Their own account of this singular trait in their national character is, as has been often stated, that four distinct *species* of human beings sprang from Brahma—the Brámins, from his head; the Khutris or Kohutris, from his breast; the Bais, from his thighs; and the Sudurs, from his feet. These distinctions have been kept up, to a great extent at least, they say, for millions of years, but at present great doubt exists on certain points in relation to the matter. As, for example, some contend that the *Khutris*, or warriors, have been extinct for many ages; and that the Bais, or third class, whose business is traffic, have become, in a great measure, amalgamated with the Sudurs (Soodurs,) or labourers. I am strongly inclined to think that this last is true, but it must be observed that both the second and third classes insist upon their having a separate existence in the Hindu family. It seems that with regard to the Bramin class, no doubt has ever been entertained of their being a distinct and separate *species*. I use the term "*species*," because that is the literal meaning of their word *Iát* or *Iáti*, caste. The term *caste*, as we learn, is Portuguese, and signifies simply *class*, which is by no means an equivalent for *Iát*. It is a little singular that this word is found in Arabic, and its meaning in that language nearly the same as amongst the Hindus. But this by the way. At present there exist innumerable subdivisions and minor classes amongst the Hindus. The bare enumeration of the different kinds of Bramins, for example, would quite fill my sheet. There cannot be less than one hundred of them, or rather, perhaps, double that number. In a list, now by me, of the *principal* classes of Bramins, more than one hundred kinds are mentioned.

It is supposed by most persons in the "western world," that the Sudurs, or labourers, are a kind of outcasts. This is by no means the case. The Sudurs are regular Hindus, and quite as vigilant in the preservation of their caste as the Brahmins—indeed, in many instances, much more so. The preservation of this imaginary thing called *caste* requires more vigilance than most mortals are capable of exercising. The "outcasts," who are called "chundáls," are not considered as belonging to the Hindu family at all. If one of them but touch the food or drink of a Sudur, and he unknowingly partakes of it afterwards, his caste is lost, and it depends upon the ipse dixit of the Bramins whether it shall ever be restored or not. From this fact it will be perceived that the preservation of caste requires more care and circumspection than can well be exercised. Indeed, were it not that there is, on all hands, a connivance at errors in this particular, not an individual of them could retain caste for one month.

But I must conclude, or my Scrap will become a regular Essay. In my next, if spared to write it, I intend to say something more on this subject. May the period soon arrive when this whole people shall become a portion of the great family of God.

J. C.

Editorial.

THE SAHARANPUR MISSION.

We had hoped that the cold season would have been the means of restoring health to the mission families at Saharanpur, but our last accounts (Feb. 6th) inform us that they were still suffering from sickness, though not so severely as before. Let us earnestly pray that their lives may be spared, and their

health completely renewed. One of the native assistants, who bears the name of Samuel B. Wylie, has been very ill, and it is feared that he may be called away in the morning of his life, and the early dawn of his usefulness. It is a consolatory reflection that he has given good evidences of genuine religion, and that he has already been of much service in missionary labour. He has been among the first fruits of the mission, and early ripe may be early gathered.

THE FUGITIVE SLAVE LAW.

That we have said nothing for some time in regard to this cruel and unholy law, has arisen, not from any change of opinion in regard to it, since the more its practical operation is developed, the more atrocious must it appear to every humane heart, but we felt it to be so painful that we could scarcely bear to think of it. It is manifest, however, that the whole strength of the government, sustained by both of the prominent political parties, is to be exerted in its support. In Boston, where the opposition to it was strongest, it has been successfully enforced, and an unhappy fugitive delivered up to his oppressors. It is not, as some hoped it would have been, a dead letter, designed merely to soothe the South, while it would not offend the North—but it is a powerful and terrible agency by which the friends of liberty are to be compelled to acquiesce and aid in the support of slavery. Viewed in this aspect, it can have no claims upon the obedience of those who regard conformity to the divine law as the ground of obligation to obey any human law. Neither directly nor indirectly should it receive our sanction or support, since if the alternative be prescribed, we cannot but choose to obey God rather than man. If the Supreme Lawgiver says, “Thou shalt not deliver up the servant that is escaped from his master,” what any human governments may enact to the contrary, has no claim upon our obedience.

In regard to this, we think our church should speak out distinctly. All her members should be solemnly admonished that they are to obey God rather than man, and the community in general should be informed of our position on this subject. This is the more necessary, since in most denominations, both the pulpit and the press have betrayed the cause of justice, humanity, and true Christianity, by the support they have given to this law. We hope that our General Synod may direct its attention to this subject, and issue such a document as will be adapted to the case. It is a time when all who love liberty and righteousness should come out for their support.

THE APPROACHING MEETING OF SYNOD.

Before another number of the Banner will be issued, the General Synod will have held its meeting. A number of important subjects will be presented for consideration, which, it is hoped, may be so disposed of as to promote the welfare of the church and the glory of her Head; among other things, we may mention, a system of Presbyterial Visitation, a continuation of the historical part of the Testimony, measures for the education of the students of Theology, and for the management of Domestic Missions. We do not anticipate much discussion in regard to the case which was so troublesome at the last meeting. The good sense of the great mass of the ministry and eldership

accords with the decision then attained, and subsequent events have, in a great measure, relieved the case of difficulty. In this connexion we may allude to a communication received last fall from some persons in Southern Illinois, the tone of which was such as to preclude our paying any attention to it. As it will not now be supposed that we are influenced by such considerations, as noticing *it* would have implied that we regarded, we take the opportunity of stating that we have withheld no document ever transmitted to us, or closed our columns against any person wishing to discuss the case referred to. When the writers of the letter to which we now allude expect to receive our notice, they must employ some one to express their wishes who understands the ordinary rules of good manners and Christian courtesy. It is to be hoped that more reflection will have led even those who were much dissatisfied with the action of the Synod to give it their approval, as the best and only course which could have been adopted; and the recent withdrawal from the Pittsburgh Presbytery of the person who had been the occasion of the difficulty, renders opposition as useless as it is improper.

CORRECTION OF SOME MISTAKES IN "THE COVENANTER."

We regret to need again to take hold of the periodical termed the *Covenanter*, and correct some of its mistakes. Not long since, we felt it to be proper to notice some misrepresentations of an article in the *Banner* on the subject of inspiration, and we might have hoped that we would not again have needed to allude to any similar perversions. But a contentious spirit is ever looking round for some subject of controversy, and we find that the terms of communion, now held in our church, are the object of attack. The editor of the *Covenanter* appears *just to have discovered* that these have been somewhat modified since they were originally adopted, although this modification was made about eight years ago, after discussion for several years previous; and though the whole matter was fully presented in the minutes published at the time, and an entire edition of the *Testimony* in which they were thus issued has since been put into circulation.

It is somewhat difficult, in his rambling comments, to discover the precise point of his objection. We would scarcely suppose that he considers the terms of communion, or any of the subordinate standards of the church, to be *perfect*, and therefore not susceptible of improvement. While the sacred Scriptures themselves are unalterable, the *exhibition* or *statement*, which the church may make of their meaning, may be modified and improved. It is on this principle that the Westminster Confession of Faith, and all other of the symbolical documents of the church have been compiled. It is thus that the church is to go on to perfection, adapting the statements of her creed to the condition in which she may be placed as a witness for the testimony of Jesus. It seems as if a slight suspicion of the shallowness of his reasoning had flashed across the mind of the writer, for he observes: "It may be said by some that we are hypercritical—that we make the New Lights* [as he denominates the genuine Reformed Presbyterian Church,] offenders for a word. We are aware," he continues, "that some of them [the terms of communion,] considered by themselves, and explained by references to the Confession and *Testimony*, [that is, we may interpose, taken either absolutely or relatively, in fact taken any way that they can *fairly* be taken,] may be made to assume

* Our former brethren are fond of designating themselves the Old Light Synod, to show their difference from us, but they should rather be called the *Old Dark Synod*, or simply the *OLD DARKS*, as indicating still more plainly the contrast.

a more favourable aspect. But we insist that this would be unfair.(!) Let it be remembered that these are the *altered* terms. Why alter, if satisfied with the old." To all this, it might be answered, generally, that while the same principles may be maintained, they may be better expressed, and that the mere fact of an *alteration* of *statement* is of itself no evidence of *abandonment of doctrine*. It would surprise us if we had not seen so many instances of inconsistency and self contradiction in the course pursued by this editor, and the body to which he belongs, that he asks such a question, when *his own Synod has altered these very same terms of communion*. The alteration, also, is the addition of a clause to the first article to make it correspond with the first query, while, probably just to make a similar correspondence, the clause is omitted by us in the query, so that it corresponds to the article. The omission has led this wonderfully sagacious editor to denounce our Synod as "thereby proving, to say the least, that they [we] do not wish to give any marked prominence to that grand principle of the covenanting church, the paramount authority of the word of God." Yet in the same paragraph he admits that "this term is indeed the same as that in use in the church before 1833," and, we might add, *altered* by his own Synod only in 1841, and retained by us at present in its *original* form. If the omission of the clause by us since 1843, proves his accusation, would not the omission of it by the undivided church up to 1833, and by his own party till 1841, equally establish the charge against the whole church, as well as the branch of it to which he belongs?

The 2nd Term of Communion is also objected to, as indicating "a purpose to abandon *some* of the doctrines of the Confession," and this he endeavours to establish by referring to the discussions about the union of Reformed Churches, and the Declaration prefixed to the terms explaining the position of our church on the magistral question, while, strange to say, both these were drafted and supported by the principal opponent of the union, and of any alteration of the confession. His suspicions and surmises are the merest guesses, utterly unfounded, and on a par with his argumentative abilities.

The 3rd Term is objected to, "because no particular document is referred to as the standard of church government. The true terms," he observes, "refer to the Westminster form." Yet this very wise editor has published *only on the preceding page*, that our church requires "an acknowledgment of the *Westminster Confession of Faith*," which includes this very document. "Second," he says, "they (we) have cut out of this Term every thing relating to a form of worship, and nothing appears on the subject in any of the subsequent Terms." Yet he adds, as if *to refute his own statement*, "True, the Testimony treats of this subject," which certainly is sufficient. He then refers to the late convention, "got up under Old School Presbyterian auspices, at which our quondam brethren (we) figured pretty largely," which he calls "coetaneous circumstances," and says that "they throw light upon it." These "coetaneous circumstances" occurred about *eight years after* the time the alteration was made, and the allusion this editor makes to them only shows how determined he is to condemn, and how ill off he is for argument. It reminds us of the fable of the wolf and the lamb—the stream runs in the wrong direction. Our church is reprobated, also, because, "They (we) are in all such conventions, evangelical alliances, &c. Dissatisfied with their position, perhaps, they are seeking rest and finding none, as a church." In other words, we are like a character we need not name, represented in the parable as cast out from the cleansed house. Of course, we have nothing to say to *this*!

The 4th Term, which reads as follows: "An acknowledgment that public, social covenanting, upon proper occasions, is an ordinance of God, and that such moral deeds, whether ecclesiastical or civil, are of continued obligation, as well upon those represented in the taking of them as upon those who ac-

tually covenant, until the ends of them be effected," is next taken up, and, after it is cited, it is asserted, "In the first place, there is not a word about churches and nations, it is 'merely public, social covenanting,' necessarily implying no more than that such bodies as congregations may covenant." It is surprising how he could have made such a reckless assertion, while the passage itself must have been under his eye, which distinctly specifies such deeds as "ecclesiastical or civil." If it is possible he did not know it, we can now give him the information that "*ecclesiastical*" means *relating to the church*, and "*civil*" means *relating to the nation*, yet with amazing effrontery he asserts that there is "not a word about churches or nations." He then proceeds: "There is no allusion now in any of their (our) public documents to the National Covenant and the Solemn League, and no one being received into their (our) communion is required to recognise these covenants, or to know any thing about them, or their obligation;" yet such is his want of observation, or his forgetfulness, to suggest no other reason, that he has published on the preceding page the declaration that we require "an acknowledgment of the great principles of the *Covenanted Reformation*, to the maintenance of which this church is *obliged by solemn covenant engagements*." His charges are comparatively harmless when he so witlessly refutes them himself. But he appears to have been aware of the feebleness of his reasoning, and adds: "To put this point beyond dispute, they (we) have ceased to publish the historical part of the Testimony, in which these covenants have a distinguished place." Unhappily for him, it is not yet beyond dispute—since at the last meeting of the Synod, measures were adopted for the publication of the historical part of the Testimony continued to the present time, with special reference "to the particular relation of the Reformed Presbyterian church to the Reformation of the church of Scotland in the 17th century;" and also "with a view to a true, candid, and discreet narrative of the facts and reasons of the Pro re-nata secession of 1832-3." Is it possible that this was unknown to so vigilant an editor? Yet he affirms that "these people (we) do not now acknowledge any peculiar connexion with the covenant deeds of our fathers," although he must have known, or at least might have known, that so recently as our last meeting of Synod, we asserted "a particular relation" to them.

The 5th Term next passes in review, to which he objects, because "all that relates to 'immoral constitutions of government' is omitted," as if the noble position assumed by the Covenanters of Scotland on that point was not part of "the attainments and cause of the Reformation," specified in the article. If we were disposed to retaliation, or could descend to intermeddle with the private controversies of any of our neighbours, we might refer to several instances in his own body, which would show how the views which he and his coadjutors *profess* to hold in regard to "immoral constitutions of government," are carried out into practical operation. But it is unnecessary to add more. We do not know that we shall ever again think it worth while to notice any of the statements of this editor in regard to the position of the Reformed Presbyterian Church. When any thing about *us* appears in his periodical, truth, honour, and common sense are woefully wanting. The specimen afforded in the article we have been noticing may enable every one to judge of any thing else which he may write *on this subject*.

ARRIVAL OF REV. M. SMYTH.

We are gratified to be able to announce the safe arrival of Rev. M. Smyth, lately minister of the Reformed Presbyterian Church in Newtonards, Ireland. His services are much needed amongst us, and we doubt not will be found very valuable.

OREGON MISSION.

We have received lately a letter from a respected member of our church who has made his home in Oregon. It will give valuable information to those who may be contemplating removal to that distant but attractive region, and we hope will excite further attention to the mission proposed at last Synod, and which we trust it may soon be practicable to carry into effect. It will be presented to Synod in connexion with the Report of the Board, and published in our next No.

QUESTIONS FOR BIBLE CLASSES.

The publication of this valuable series was interrupted in consequence of the printer having mislaid the copy. We now resume it, and hope to continue it in every number till completed. We have been glad to find that great approbation has been elicited from many quarters, and hope that ultimately the whole may be laid before the public in a separate volume.

INTERESTING INTELLIGENCE FROM INDIA.

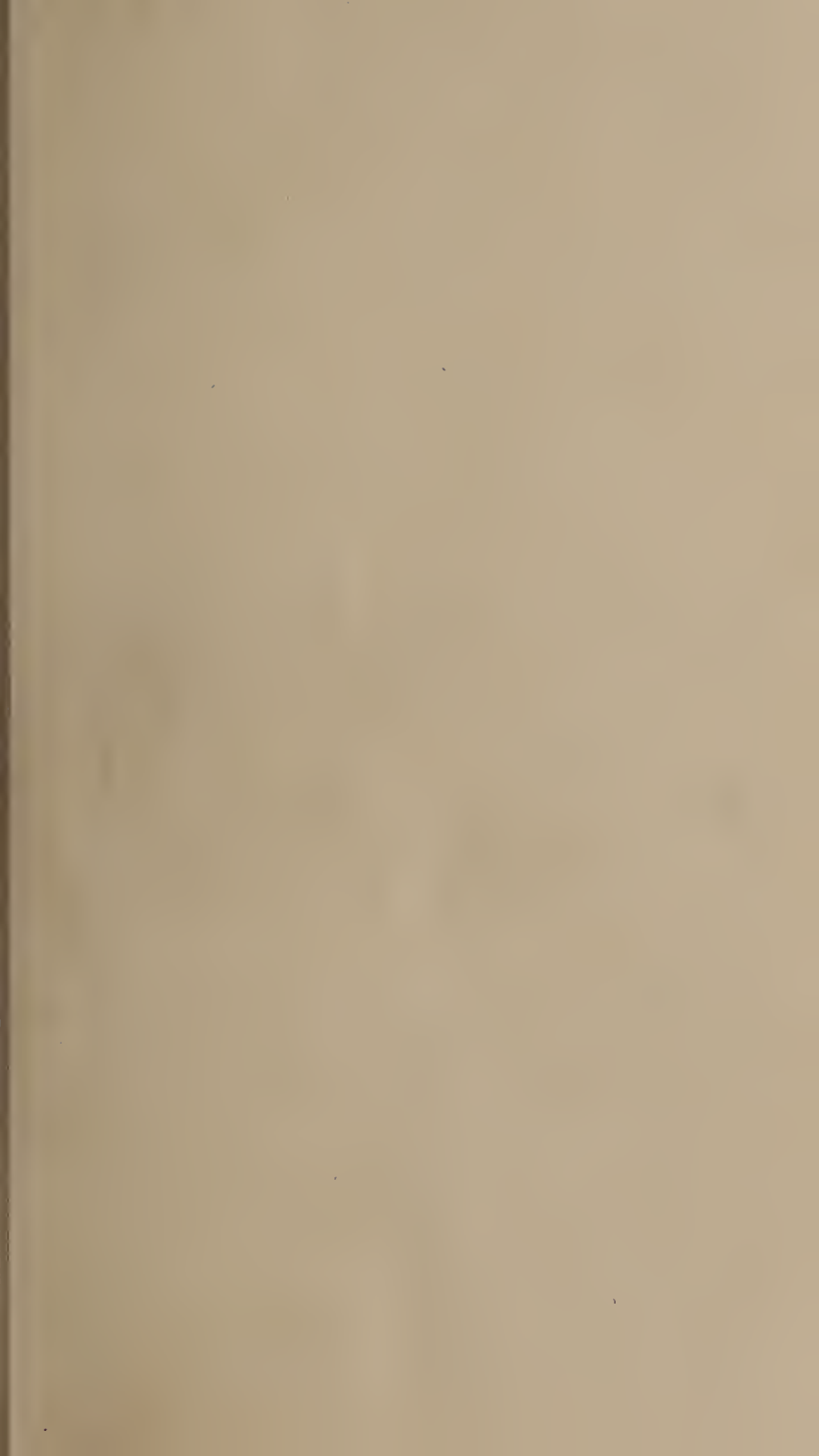
The following cheering news from India we find in the "Home and Foreign Record," for the present month. A letter from Mr. Campbell, dated Jan. 6th, informs us of the death of the head-man of the village, but it is not anticipated that this will blight the happy prospects which the missionaries anticipate. Let us earnestly pray that their hopes may not be disappointed. In our next No. we will publish extracts from Mr. Campbell's letter:—

"At Saharanpur, the church-session had received one person to membership, who would be baptized on the next Sabbath. Mr. Campbell speaks of an interesting visit to Pahasu, a village ten miles from Saharanpur. The people 'heard the gospel gladly, and gave us ground to build a school-house and a house for a catechist, and promised to assist in the labour of these buildings. The difficulty is to spare a man to reside among them, but we hope to send one shortly. They have renounced idolatry, and wish Christian instruction.'"

Notices of New Publications.

Evangelism, Catholicism, Romanism, and Protestantism; being the substance of a course of Lectures on the Purity, Decline, Apostacy, and Reformation of the Christian Church; with an Appendix, containing an Ecclesiastical, Statistical, and Chronological Table. By J. Borland Finlay, A. M., Ph. D., Pastor of the Reformed Presbyterian Church, Williamsburgh, N. Y. New York: Published for the Author by Lewis Colby, 122 Nassau Street. Pp. 214. 12mo.

The above is the comprehensive title of the work by Mr. Finlay, which has been announced in previous numbers of the Banner. It forms a valuable compendium of the history of the church, since the Christian era, tracing the succession of the true witnesses for the Testimony of Jesus in all ages. It contains a great mass of facts, and exhibits much industry in compilation and skill in arrangement, with a strictly orthodox and evangelical spirit pervading the whole. We regard it as a very valuable addition to our Theological Library, and would recommend every one who desires to obtain a correct and concise view of ecclesiastical history to procure a copy. We hope it may have an extensive circulation, and meet with the approbation it deserves.



For use in Library only

For use in Library only

I-7 1851
The Banner of the Covenant

Princeton Theological Seminary-Speer Library



1 1012 00309 0836